

LIBRARY OF THE
UNION
THEOLOGICAL SEMINARY,
NEW YORK

THE
CONGREGATIONALIST
AND
CHRISTIAN WORLD

Volume LXXXVIII

31 October 1903

Number 44

New Conditions in an Old Empire A. H. Smith, D. D.

Practical Christianity Rev. Charles M. Sheldon, D. D.

The Phenomenon of Dowieism

A Great Congregational Rally in Brooklyn

The American Missionary Association at Cleveland

The Confessions of a Camera Fiend

Rev. Winfred Chesney Rhoades

The Lake Mohonk Indian Conference

President Ferrin Inaugurated at Pacific University

Massachusetts Sunday School Workers at Brockton

*Reviews of Stories by John Fox, Jr., and Kate
Douglas Wiggin*

A Full Table of Contents Will be Found Inside

New York

The Pilgrim Press
BOSTON

Chicago

Our Benevolent Societies

National

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, Boston. Frank H. Wiggin, Treasurer; John G. Hosmer, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-second St.; in Chicago, 153 La Salle St.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY, Fourth Ave. and 22d St., New York, N. Y. Mr. William B. Howland, Treasurer, to whom donations and subscriptions and all correspondence relating to estates and annuities should be addressed. Rev. Joseph B. Clark, D. D., Editorial Secretary; Rev. Washington Choate, D. D., Corresponding Secretary; Don O. Shelton, Associate Secretary; Rev. R. A. Heard, D. D., Congregational House, Boston, Eastern Representative.

THE AMERICAN MISSIONARY ASSOCIATION, Fourth Ave. and Twenty-second St., New York. Missions in the United States, evangelistic and educational at the South and in the West, among the Indians and Chinese, Boston office, 615 Congregational House, Chicago office, 153 La Salle St. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, Fourth Ave. and Twenty-second St., New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY. Aids in building churches and parsonages. Rev. Charles H. Richards, D. D., Secretary; Rev. L. H. Cobb, D. D., Secretary Emeritus; Charles E. Hope, Treasurer, 105 East 22d St., New York, N. Y. Rev. C. H. Talbot, 151 Washington St., Chicago Ill.; Rev. G. A. Hood, Congregational House, Boston, Mass.; Rev. H. B. Wilcox, Y. M. C. A. Building, San Francisco, Cal., Field Secretaries.

CONGREGATIONAL EDUCATION SOCIETY (including former New West Education Commission). Scholarships for students for the ministry. Twenty-seven Congregational Colleges and Academies in seventeen states. Ten free Christian schools in Utah and New Mexico. Edward S. Tead, Corresponding Secretary; S. F. Wilkins, Treasurer. Offices 612, 613 Congregational House, Boston; 151 Washington St., Chicago, Ill.

THE CONGREGATIONAL SUNDAY SCHOOL AND PUBLISHING SOCIETY, Congregational House, Boston. Willard Scott, D. D., President; Geo. M. Boynton, D. D., Secretary and Treasurer.

The Missionary Department, which is in charge of the Secretary, sustains Sunday school missionaries, furnishes lesson helps, libraries and other necessary literature to new and needy schools gratuitously, or at reduced cost. The administrative expenses of this department are wholly defrayed by appropriations from the Business Department. All contributions from churches, Sunday schools and individuals go directly for missionary work. W. A. Bunce, Ph. D., is Field Secretary and Rev. F. J. Marsh is New England Superintendent for this department.

The Business Department, in charge of the Business Manager, and known in the trade as the Pilgrim Press, publishes *The Congregationalist and Christian World*, the Pilgrim Series of Lesson Helps and Sunday School papers, books for Sunday schools and home reading. Records and Requisites for churches and Sunday schools, and sells the books of all other publishers as well as its own. Its treasury is entirely separate from that of the Missionary Department to which, however, it makes annual appropriations. Orders for books and subscriptions for periodicals from Ohio and all states east should be sent to the Business Manager, J. H. Tewksbury, at Boston, and from the Interior and Western states to the Chicago Agency at 175 Wabash Ave., Chicago, Ill.

NATIONAL COUNCIL MINISTERIAL RELIEF FUND (care Trustees National Council). Helps needy Congregational ministers and widows and children of deceased ministers. Seeks permanent fund of \$1,000,000. Asks for annual offerings from churches, personal donations and bequests. Chairman, Rev. H. A. Stimson, D. B.; Secretary, Rev. Wm. A. Rice, D. D., Fourth Ave. and 22d St., New York; Treasurer, Rev. Samuel B. Forbes, 206 Wethersfield Ave., Hartford, Ct.; Field Secretary, New England, Rev. Edward Hawes, D. D., Hartford, Ct.

BOSTON SEAMAN'S FRIEND SOCIETY, incorporated 1828. President, Rev. Alexander McKenzie, D. D.; Treasurer, Geo. Gould; Corresponding Secretary, Rev. C. F. Osborne, Room 601 Congregational House, Boston. A Congregational society devoted to the material, social, moral and religious welfare of seamen of all nations, and supported mainly by the churches of New England. Requests should be made payable to the Boston Seaman's Friend Society. Contributions from churches and individuals solicited.

Massachusetts and Boston

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 609 Congregational House. Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpits in Massachusetts and in other States. Room 610 Congregational House, Boston. Rev. Charles B. Rice, Secretary.

BOARD OF MINISTERIAL AID, Boston, Mass. Bequests solicited in this name. Gifts to A. C. Stanwood, Treasurer, 704 Sears Building. Apply for aid to E. B. Palmer, 609 Congregational House.

THE CONGREGATIONAL CHURCH UNION of Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Henry E. Cobb, Pres.; C. E. Kelsey, Treas.; George H. Flint, Sec., 101 Tonawanda St., Boston.

Women's Organizations

WOMAN'S BOARD OF MISSIONS, Room 704, Congregational House. Miss Sarah Louise Day, Treasurer; Miss E. Harriet Stanwood, Secretary.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room 607 Congregational House. Miss Lizzie D. White, Treasurer; Miss L. L. Sherman, Home Secretary.

THE WOMAN'S SEAMAN'S FRIEND SOCIETY of Boston (auxiliary to the Boston Seaman's Friend Society), Room 601 Congregational House, Boston. Annual membership \$1.00, life membership \$20.00. President, Mrs. Walter Eda, 13 Ash St., Cambridge, Mass.; Treasurer, Miss Grace Soren, 19 Greenville St., Roxbury, Mass.; Corresponding Secretary, Mrs. Edward S. Chapin, 97 Lake View Ave., Cambridge; Clerk, Miss Fannie L. Voss, Highland St., Milton, Mass.

Affiliated Societies

AMERICAN TRACT SOCIETY prints and circulates Evangelical Christian literature in 155 languages at home and abroad. Employs colporters; makes grants to Sabbath schools, Missions, soldiers, sailors, etc. Spanish, Immigrant and Mormon work, specialities, donations and legacies solicited. Louis Tar, Asst. Pres., 150 Nassau St., New York; E. M. Bliss, D. D., Field Sec., F. A. Henderson, Manager, 54 Bromfield St., Boston.

THIS WEEK'S NEW ISSUES

Of Illustrated Description

BOSTON: The Place and the People

By Mr. M. A. DEWOLFE HOWE, who knows the history, life and atmosphere of Boston as few men do, and has produced a work distinctive in this that nearly two-thirds of it is devoted to that century to which the modern city really owes the most, yet which has been least described—the 19th.

Richly illustrated. Cloth, gilt, \$2.50 net (postage 22 cts.).

By the author of
"The Seats of the Mighty"

Sir GILBERT PARKER'S

Old Quebec

The Fortress of New France

The one writer who can successfully reconstruct the atmosphere of French Canada, here describes the most quaintly characteristic city in America.

Richly illustrated. Cloth, \$3.75 net (postage 27 cts.).

By the author of
"The Call of the Wild"

Mr. JACK LONDON'S

The People of the Abyss

An account of life and labor in the London slums, as direct and forceful as this author's tingling fiction.

Fully illustrated. Cloth, \$2.00 net (postage 22 cts.).

Mr. JOHN MORLEY'S Life of Gladstone

Second Edition. In three octavo volumes illustrated with portraits, etc. Cloth, \$10.50 net.

"The work before us has more than fulfilled our expectations; it is indeed a masterpiece of historical writing, of which the interest is absorbing, the authority indisputable, and the skill consummate."

—The Saturday Review, London.

In Fiction

The only up-to-date, adequate picture in fiction of the new navy

The Spirit of the Service

By EDITH ELMER WOOD

Illustrated by RUFUS F. ZOGBAUM

From the first clear-cut picture of the interview between Capt. Cartwright and the political leader through all the characteristic details of a life that in peace and war has the fascination of an unknown world to the average civilian, the book is intensely absorbing.

Cloth, \$1.50.

Also Published This Week:

JACOB A. RIIS' new book

Children of the Tenements

Direct, telling pictures which make clear as no other medium could, the conditions confronted in "The Battle with the Slum."

Cloth, illustrated, \$1.50.

ROBERT HERRICK'S new book

Their Child

A new volume in the popular series of "Little Novels" in which Mr. Wister's "Philosophy Four" was the first issue. By the author of "The Real World."

Cloth, 50 cts.

Recently Issued

Mr. QUILLER COUGH'S Hetty Wesley

Cloth, 12mo, \$1.50.

"As the actual life of a real woman . . . this story of a great woman, the sister and equal of great men, cuts deep into life."—The London Times.

Full of tenderness, real tragedy, and a beauty which shines serenely through weakness and terror."

—The Academy, London.

By the author of "Saracinesca"

Mr. CRAWFORD'S new novel

The Heart of Rome

A Tale of the "Lost Water"

A story of the search for a hidden statue under the foundations of a Roman palace, and of the conflicting interests centering therein.

Cloth, \$1.50.

By the author of "Dorothy Vernon"

Mr. MAJOR'S new novel

A Forest Hearth

A simple, sunny, love-story of pioneer Indiana, well calculated to repeat the success of "When Knighthood was in Flower."

Illustrated by CLYDE O. DELAND.

Cloth, \$1.50.

The most satisfying of the season's juveniles

Mr. STEWART E. WHITE'S The Magic Forest

"It is marvelous how Mr. White has caught the outdoor atmosphere . . . the result is a real triumph of art. No better book could be put in a young boy's hands, and his elders can read it with equal pleasure."—The New York Sun.

With illustrations in color by the process used in "The Call of the Wild," and many drawings in the text. Cloth, \$1.50.

PUBLISHED BY THE MACMILLAN COMPANY 66 FIFTH AVE. N. Y.

THE best that money can buy should be your aim in choosing a medicine, and this is Hood's Sarsaparilla. It cures when others fail.

SPECIAL COLONIST TICKETS.—Daily, now until Nov. 30, the Nickel Plate Road will sell special one-way Colonist's tickets, Buffalo to California and other Pacific coast points at rate of \$42.50, and at lower rates to points in Utah, Montana and Idaho. Splendid tri-weekly tourist car service. See local agents or L. P. Burgess, N. E. P. A., 258 Washington Street, Boston.

HUNTING IN THE MAINE WOODS, LAW OFF ON MOOSE, OCT. 15.—The rush is on! Hundreds are now journeying towards the Maine woods. The sportsman who has tired at blazing at the numerous deer, is now waiting for a shot at the big fellows. The law was off on Moose last Thursday, and this giant of the forest, the king of the Maine Woods, is crashing through the brush of the celebrated Moosehead, Aroostook, Rangeley and Washington County Regions, pursued by the enthusiastic Nimrod. Get your gun, and enjoy a week or two in Maine's timberlands. Health and sport await you. Send a two-cent stamp to the General Passenger Department, Boston & Maine Railroad, Boston, for the beautiful illustrated booklet, called "Fishing and Hunting." It tells all about the game region of Maine and New Brunswick.

Religious Notices

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

THE Friday meetings of the Woman's Board of Missions in Pilgrim Hall, weekly, at eleven o'clock.
BANGOR ALUMNI NOTICE. The fall meeting of the Bangor Alumni Association of Boston and vicinity will be held Monday, Nov. 2, 1903, from 12 till 3 o'clock, in Hotel Bellevue, opposite Congregational House, Boston. You are urged to make a special effort to be present at this meeting. President David N. Beach, D. D., will be our guest. He writes in regard to the Seminary that "there is much of interest to report and discuss." Dinner, à la carte, at 12 o'clock. Will you come? Do. A. H. WHELOCK, Sec. and Treas.

AMERICAN SEAMAN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine*, *Seaman's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the society at New York.

Rev. Dr. CHARLES A. STODDARD, President.
Rev. W. C. STODDARD, Secretary. W. HALL ROYCE, Treasurer.
WOMAN'S BOARD OF MISSIONS. The thirty-sixth annual meeting of the Woman's Board of Missions will be held in Plymouth Church, West Chapel Street, New Haven, Ct., Wednesday and Thursday, Nov. 4th and 5th, 1903, beginning Wednesday morning at ten o'clock. Reports from the various departments will be given, and there will be addresses from representatives of the work in Africa, Turkey, India, China, Japan and Mexico. The Wednesday afternoon session will be especially for young ladies. Wednesday evening there will be addresses by Rev. Charles Cuthbert Hall, D. D., and Rev. E. E. Strong, D. D.
 The usual reduction of railroad rates on the certificate plan has been secured. E. HARRIET STANWOOD, Sec'y. Oct. 22, 1903.

Subscribers' Wants

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion.

Wanted. An experienced matron for institutional work in Boston. Address H. C., 44, care *The Congregationalist*.

Wanted. In a missionary school in the South, a lady competent to teach classes in vocal music and to cultivate individual voices. Address "Vocal," 44, care of *The Congregationalist*.

Ministers, their families and friends wishing to visit Boston for a longer or shorter time may find a home at the Dewing Memorial, Revere, at reasonable rates.

Boarders. Wanted, one or two boarders in a small private family. Most pleasant home in Dorchester. Terms moderate. References exchanged. Address S., 44, office of *The Congregationalist*, Boston.

Southern Greens. The ladies of Central Congregational Church, Atlanta, want to furnish your Christmas or wedding decorations in church or home. Special box contains Southern Smilax, Holly, Magnolia, Sabal Palm Leaves, Long Needle Pines, Gray Moss, enough to decorate church of any size. Anything found in Southern forests. From last year's orders: "Finest display we ever had." Park Church, Boston: "We were perfectly delighted with the greens." Park, Hartford: "Finest decorations we ever had." Pilgrim, Des Moines: "Most beautiful decorations we ever had." Plymouth, Columbus. Proceeds for new church building. Write early. No orders after Dec. 10. Address Mrs. Frank E. Jenkins, 229 N. Boulevard, Atlanta, Ga.

PRESIDENT THWING'S Baccalaureate Addresses, 1891-1903

Of the volume, HENRY VAN DYKE says: "Wit and wisdom are both here, sound doctrine and clear illustration. But the personal accent, the inspiration of a true human spirit, the touch of sympathy, and the courage of leadership—this is what I like, and this is put into these pages. It is good to read them." Price, \$1.00 net.

THE BAKER & TAYLOR CO., New York

Contents 31 Oct. 1903

EDITORIAL:

Event and Comment	605
The Phenomenon of Dowdism	607
Another Successful Anniversary	608
How Has Your Christian Faith Changed Since Childhood?	608
In Brief	609

CONTRIBUTIONS:

New Conditions in an Old Empire. Rev. A. H. Smith, D. D.	611
Confessions of a Camera Fiend. Rev. W. C. Rhoades	612
What Does It Mean To Be a Christian? III. Rev. C. M. Sheldon	612
Hewers of Wood. XXV., XXVI. Rev. W. G. Puddefoot and Rev. I. O. Rankin	613

HOME:

"Quiet and Ready and Free"—poem. Charlotte E. L. Slocum	616
Ethelinda's Hard Lesson. Angelina M. Tuttle	616
Music as a Resource. Mabel G. Bacon	616
A Servant's Record	617
Baby Incubators	617

FOR THE CHILDREN:

The Boston Cats—selected poem	618
How Alice Found Her Mamma. Emelyn D. Chandler	618
The Conversation Corner. Mr. Martin	619

THE SUNDAY SCHOOL—Lesson for Nov. 8

FOR ENDEAVORERS—Topic for Nov. 8-14

CLOSET AND ALTAR

THE DAILY PORTION—Nov. 1-7

THE CHURCH PRAYER MEETING—Topic for Nov. 1-7

Editorial Comment

LITERATURE

IN VARIOUS FIELDS:

Brooklyn's Great Congregational Rally	615
Dr. Dana Installed at Exeter, N. H.	621
From St. Louis	623
Southern California Association	627
A Double Council at St. Johnsbury	627
Essex Activities	630

LETTERS:

In and Around Boston	610
In and Around Chicago	626
In and Around New York	631

MISCELLANEOUS:

President Ferrin Inaugurated at Pacific University	615
For the Sunday Schools of Massachusetts	618
The Lake Mohonk Indian Conference	621
The American Missionary Association at Cleveland	624
Deaths	625
Meetings and Events to Come	625
Woman's Board Friday Meeting	628
Record of the Week	629
Accessions to Churches	630

THE CONGREGATIONALIST

and Christian World

Copyright 1903 Congregational Sunday School and Publishing Society. All rights reserved.

SUCCESSING

The Recorder founded 1816; The Congregationalist, 1849.

Published every Saturday at 14 Beacon Street, Boston.

RECEIPTS for subscriptions are indicated by the date of expiration on the address label. If a special receipt is wanted a stamp must be sent with the remittance.
CHANGE OF ADDRESS.—Notice of change of address must reach this office on Friday to insure the sending of the paper of the following week to the new address.
DISCONTINUANCES.—In accordance with the almost universal wish of our subscribers, papers are continued until there is a specific order to stop. In connection with such an order all arrearages must be paid. An order of discontinuance can be given at any time, to take effect at the expiration of the subscription.

ADVERTISING RATES.—25 cents per agate line each insertion, 14 lines to the inch, 11½ inches to the column. Discounts according to amount of contract.
READING NOTICES.—lead nonpareil, 50 cents per line, each insertion, net.

Per Year in advance, \$3; 2 Years, \$5; 5 Years, \$10

IF PAYMENT IS DELAYED, \$3.50 PER YEAR

Single Copy, Ten Cents

ONE OLD AND ONE NEW SUBSCRIPTION, \$5

CHURCH CLUBS, UNDER SPECIAL CONDITIONS, \$2

The Pilgrim Press

Boston and Chicago

J. H. Tewksbury, Business Manager.

Entered as second-class mail. Composition by Thomas Todd

REVELL'S WEEKLY COLUMN

AN ADDITIONAL SELECTION FROM OUR NEW LIST OF OVER 100 TITLES—LIST FREE FOR THE ASKING.

WORK AMONG CHILDREN

PATTERSON DU BOIS

The Natural Way in Moral Training Four Modes of Nurture

A novel effort to show by many familiar aspects of life how the laws of soul-nature parallel those of bodily nutrition and how they are to be applied in character-growing. Cloth, net, \$1.25.

SAMUEL B. HASLETT

The Pedagogical Bible School

Introduction by President G. Stanley Hall. A response to the increasing demand for more scientific methods of teaching in the Bible school. Cloth, net, \$1.25.

H. THISELTON MARK

The Teacher and the Child

Introduction by Patterson Du Bois. Elements of moral and religious teaching in the Day school, the Home and the Sunday school. Cloth, net, 75 cents.

PROF. H. M. HAMILL, D. D.

The Sunday School Teacher

New edition (thirteenth thousand.) A practical manual. Cloth, 50 cents.

ISRAEL P. BLACK

Practical Primary Plans

Revised and Enlarged. Illustrated with Diagrams. A work that has received unstinted praise from every part of the country. Shortly before his death Mr. Black revised and enlarged the book, bringing it completely up to date. Cloth, net, \$1.00.

A. F. SCHAUFFLER, D. D.

Pastoral Leadership of Sunday School Forces

Only such theories and practices as have been demonstrated successfully find a place in this treatment. Cloth, net, 50 cents.

AMOS R. WELLS

Studies in the Art of Illustration

From the street, the market, the office and the home Mr. Wells has gathered incidents and experiences that he applies with rare skill to the truths of the Gospel. Cloth, net, \$1.25.

ROBERT E. SPEER

A Young Man's Questions

The subjects are not "men of straw" but the very life or death decisions that mankind is compelled to give. Cloth, net, 80 cents.

W. H. GRIFFITH, THOMAS, B. D.

Methods of Bible Study

Dr. Thomas outlines a plan of study that will banish haphazardness and enable a student to concentrate his efforts on a line of work that cannot fail to produce definite results. Cloth, net, 50 cents.

F. B. MEYER

Hints for Lay Preachers

Out of his wide and varied experience with all sorts of audiences, Mr. Meyer has "boiled down" the results of much observation. Cloth, net, 50 cents.

ELLA N. WOOD

Chalk: What We Can Do With It

Practical Work with Chalk and Blackboard. The great value of this book lies in its simple suggestiveness. To the teacher whose artistic gifts are small this is a treasure trove. Illustrated, net, 75 cents.

MARTHA K. LAWSON

The Lord's Prayer for Children

Miss Lawson is a specialist in the science of kindergarten and has applied her skill to unfolding the meaning of each petition in the Lord's Prayer. Illustrated, cloth, net, 50 cents.

HARRY SMITH, M. A.

More Bible Stories Without Names

With questions at the end of each chapter and the answers in a separate booklet. "Will prove both interesting and stimulating, leaving as it does something for the child to do, but not taxing unduly."—*Messenger*. Cloth, 75 cents.

H. CLAY TRUMBULL, D. D., Editor.

Child Life in Many Lands

A collection of sketches about children written for children by many different writers and from every corner of the world. Illustrated, cloth, net, \$1.00.

FLEMING H. REVELL COMPANY

New York, 158 Fifth Ave. Chicago, 63 Washington St. Toronto, 27 Richmond St. W. London and Edinburgh

NOW READY

THE PHILOSOPHY OF
AUGUSTE COMTE

By L. LEVY-BRUHL of the University of Paris. Authorized translation, with an introduction by Frederick Harrison. 8vo. Net, \$3.50.

A plain, independent account of what Comte really taught, written by one possessed of the fullest qualifications for such a task. No work of recent date will enable students to understand so clearly the solution given by the French philosopher to the perplexing moral, social, and religious problems of our time.

THE NATURE
OF MAN

Studies in Optimistic Philosophy

By ELIE METCHNIKOFF. Translation and Introduction by P. Chalmers Mitchell, Secretary of the Zoological Society. 8vo. Illustrated. Net, \$2.00.

It is not often that a scientific book may be read with ease, profit, and pleasure by the general reader, so that M. Metchnikoff's book comes in the nature of an agreeable surprise. It is marked by a refreshing *naïveté* and a large simplicity which are characteristically Russian. The scientific importance of this work is so great that it is spoken of in England as the most valuable production since Darwin's *Origin of Species*.

G. P. PUTNAM'S SONS NEW YORK and LONDON

DON'T

decide on the new hymn book for your Sunday School until you have seen either

YOUNG PEOPLE'S SONGS OF PRAISE
or GEMS OF SONG.

Both new, and 25 cts each.
Returnable copies for examination mailed free.

THE BIGLOW & MAIN CO., New York & Chicago.

For Sale by Cong. S. S. & Pub. Society, Boston and Chicago

AGENTS WANTED

To secure SUBSCRIPTIONS for our Magazine, the **Record of Christian Work**
Edited by W. R. MOODY.
Liberal commission. Write for particulars.
Record of Christian Work, East Northfield, Mass.

Art Lovers Are Invited

to become PATRONS of the

AMERICAN CONNOISSEUR

Each patron is entitled to a free subscription to this monthly magazine de luxe.

Particulars mailed to any address.

American Connoisseur Co.,

481 FIFTH AVE., NEW YORK.

"The most promising venture of the kind that has been made in this country, and every artist, as well as the larger body of friends and patrons of the arts, will wish it well."—BOSTON TRANSCRIPT.

"The tone of competent authority is insured by the fact that Charles de Kay is to be its editor, for he is a connoisseur in the best sense, broad in his range of knowledge, eclectic in his appreciation, and notably individual in expression. He has written some of the best monographs on artists in color and form, and all that a cultivated taste can give to the American Connoisseur."—SPRINGFIELD REPUBLICAN.

BEECHER'S All the important works of the great preacher are now issued by **BOOKS**

The Pilgrim Press

New York BOSTON Chicago

HOLMAN LINEAR BIBLE

The best arrangement of the Authorized and Revised Versions. Strongly endorsed by Clergy and Bible Students.

NEW INDIA PAPER

Edition now ready

An appropriate holiday present. Send for descriptive price-list.
A. J. HOLMAN & CO.
Philadelphia, Pa.



Ivory Soap is one of the comforts a traveler can carry with him. It will save him much discomfort and annoyance. It is a source of great satisfaction to have a pure soap always ready at hand when it is needed. Ivory Soap is a quick cleanser.

IT FLOATS.

VOCALION

CHURCH AND CHAPEL ORGANS.

The Vocalion is practically a condensed pipe organ—built entirely on the pipe organ principles applied by a special patented system.

It costs half the usual pipe organ price and less than half the expense of maintenance.

Its tones are remarkable for their purity and delicacy.

Catalogue G fully descriptive with illustrations and specifications on request.

THE VOCALION ORGAN COMPANY

102 Jackson St., WORCESTER, MASS.

THE CONGREGATIONALIST

Saturday
31 October 1903

and Christian World

Volume LXXXVth
Number 44

Event and Comment

November Christian World Number

Next Week

A Great Religious Festival in Brittany (illustrated), by Frank Yeigh.

The Comfort of Pictures (illustrated), by Estelle M. Huril.

Henry Clay Trumbull—an appreciation, with cover portrait, by George Perry Morris.

Present Conditions in Our Churches, by Rev. Amory H. Bradford, D. D.

An Illustrated Poem, by Frank Dempster Sherman.

Character Counts A touching instance of the permanence of Edwardian thought was the request made on the evening of "Edwards Sunday" by a minister on his dying bed—since gone to his reward—as he asked his son to go into the Christian Endeavor meeting and say something on the blessed value of spiritual truth inherited from the great theologian. What wonderful fulfillment of God's covenant that one great life, wholly consecrated to God a century and a half ago, should thus send down strength and blessing "from generation to generation!"

Nine Men Nominated as Boston Commissioners

The movement for solidifying Boston Congregational interests advanced another step last week. The three Suffolk conferences convened at points within their own districts, nominated three men, respectively, as candidates for the commissionship to be created by the projected Union Conference at its meeting Nov. 19, at Park Street Church. The nine nominees, Rev. W. H. Davis, D. D., of Eliot, Newton, Mr. Charles H. Rutan of Harvard, Brookline, Mr. Arthur S. Johnson of Old South from the Suffolk West; Rev. Daniel Evans, of North Avenue, Cambridge, Rev. C. L. Noyes of Winter Hill and Mr. Frank G. Cook of Shepard Memorial from the Suffolk North; and Rev. W. R. Campbell of Highland, Roxbury, Rev. S. L. Loomis of Union, Boston, and Mr. Seth P. Mendell of Pilgrim, Dorchester, from the Suffolk South are all excellent choices. Most of them represent strong churches, and they have already signified in various ways their vital interest in the problems of local Congregationalism. From these nine nominees five will be chosen at the approaching meeting of the Union Conference to serve as commissioners. A by-law of the new constitution provides that each of the local conferences shall be represented by at least one commissioner. But the election comes from the united body of the delegates present at the meeting. It is encouraging that the earnest and serious discussion of the last few months is now

crystallizing into such definite and promising action. We believe that a position on this board of commissioners offers a minister or laymen an opportunity of as large usefulness as he can find in the field of Christian service today.

A General Awakening

This revival of Congregational *esprit de corps* is by no means confined to metropolitan Boston. There has not been for years in Brooklyn such a gathering as that of Congregational clans at the Academy of Music last week, which is reported elsewhere in this issue. It was an unforced, hearty demonstration of enthusiasm for our polity and mission in a city already strong Congregationally, but needing the inspiration of a closer fellowship. In other parts of the country a similar desire for strengthening our forces and using them more effectively is manifested. We have received a report of an animated discussion by Nebraska Congregationalists recently and the definite scheme there outlined which involves the putting of a man into the field not only to cheer home missionary churches, but to serve the interests of self-supporting churches as well. In Wisconsin also one or two trusted leaders are urging the consideration of the general subject of closer affiliation of local churches. It was the topic of a paper read at the recent state meeting at Menominee by Rev. J. H. Chandler, whose theme was Undeveloped Resources of Congregationalism and whose argument followed the general lines of Rev. W. R. Campbell's paper at the meeting of Congregational ministers of Greater Boston last May. A strong committee was appointed to report at the next state meeting. Evidently the admitted weaknesses in our polity are being seriously faced the country over and remedies are being devised to be, we hope, thoroughly carried out.

The Rank and File Must Help

It is equally gratifying that interest in this movement is beginning to be felt among the rank and file of our churches. Indeed, the problems of the relation of the urban and suburban churches was the central theme of one of the sessions of the Suffolk West Conference last week and its discussion shows that there is not only an awakening to the urgent need of strengthening and uniting Congregational forces, but a determination to meet the situation in a large and statesmanlike way. No board of commissioners, however strongly made up, can do this work apart from the constant sympathy and support of the denomination as a whole. And something

more than sympathy is called for. There must be offers of personal service at points in Greater Boston where there is sore lack of competent Sunday school instruction, of capable administration of affairs and of workers in the various spheres of church activity. If a dozen or score or fifty men and women in Greater Boston would take up—each of them—some single Christian service in connection with the city field, the results in the course of a few years might be little short of marvelous.

Dowie Not a Failure

It seems to be evident that Dowie is not making the impression on New York city which he boasted he would make. We do not believe he has ever made by his preaching a profound impression on Chicago. Zion City has been recruited largely from rural communities. Dowie's *Leaves of Healing* has been sent out by the million into country districts, telling of the prophet's power, using accepted truths of the Christian gospel as a basis, and describing wonderful cures through Dowie's prayers. One who has traveled extensively in sections remote from large cities says he has often heard people on farms and in the backwoods talking of the stories they had read in *Leaves of Healing*. Most families have either some member or some friend in their care who is ill. Many a sum of money goes to Dowie through the mails from these people with requests for his prayers for their sick, and his receipt comes back to them stamped with the day and hour when he prayed. Some of these sick persons recover, and would recover without any connection with Zion City. The story of every such recovery is discussed as a cure, and helps to advertise the business. A gentleman who has studied Dowie for a long time says that Dowie will probably describe in his paper, not his failure, but the failure of New York to receive his message, and its desperate condition, will call for renewed consecration of his followers and a large increase of contributions to enable him to carry out what he claims is the will of God for the regeneration of the metropolis through him; and he will get the money. Dowie's mission to New York will very likely prove to be no failure, from his point of view.

The Way To Speak

Discerning students of the current political campaign are pointing out the fact that the platform speaking, notably in New York city, has changed its character from the type of former political oratory. The tone is more conversational, the

style more familiar. Flights of eloquence are avoided. The speakers do not undertake to cover a large field of debate but to select certain salient facts and press them home to their auditors. Have we not here a hint for the modern minister? He, too, needs to realize the style of preaching which today attracts and sways the people. A layman ventured to admonish his clerical auditors to this effect at one of our local conferences last week. They may learn the lesson by precept if they inquire of their parishioners, as well as by the example of political, successful, public speakers.

Where Orthodoxy and Heterodoxy Approach One Another

In his address when inaugurated president of Princeton Theological Seminary Dr. F. L. Patton said: "With those who in our day would make our theology more distinctively Christian by making it appear that our only knowledge of God comes to us through Christ I have no sympathy. It is a dis-service to revealed religion to disparage natural theology in the hope of exalting Christ. Natural theology is the basis of revealed theology." Thus speaks the orthodox rationalist. Rev. S. M. Crothers, D. D., pastor of the First Parish (Unitarian) Church, Cambridge, in an article on Jonathan Edwards, in the *Christian Register*, argues that Edwards's "love of being in general" was something that could not be limited to a personal affection"; and he, Mr. Crothers, goes on to say: "The Christo-centric theology of our day takes for granted that God conceived of as the universal being is too remote to arouse emotion. . . . We love God not merely as we love a particular person, but as we yield ourselves willingly to a universal power and to a perfect law. . . . True virtue is something more than a love of person even though that person be conceived of as divine. . . . No Christo-centric formula is adequate." Here speaks the heterodox rationalist. How alike their point of view!

The English Education Controversy

In discussing religious education in this country we intimated not long ago that the solution of the problem which our Nonconformist brethren and Anglican friends in England really face was one of a concordat or compromise, possibly along lines recently suggested by R. F. Horton. It is gratifying to find so able and dispassionate a man of letters and politician as Mr. Augustine Birrell taking this position in the first number of the *Independent Review*. He sees clearly that it will be a long time before the Liberal party can "sterilize the House of Lords and reduce to impotence the House of Bishops"; that elimination of the Bible from the public schools will never be tolerated either by Anglicans or Nonconformists; and that the only way out is by a compromise, lacking which, the fight must go on, "with consequences to the cause of religion which some day will startle both Churchman and Dissenter."

What Congregationalists May Yield

We are glad to find *The Examiner*, the organ of English Congregationalism, saying that "the clergy are entitled

to ask as the price of handing over their schools that they should have the right of teaching Church of England children in their own way," and that Congregationalists "ought not to object to grant them this so long as all schools are put under public control, and no attempt is made to instruct Nonconformist children in a form of religion which is unacceptable." It also insists that all disabilities under which Nonconformist teachers now suffer must be removed. Too much of the language used by those active in the Passive Resistance movement has implied that there was nothing to be said for the Anglican position opposing pure secularism, and has also implied that conscience was a factor totally lacking among Anglicans. Dr. P. T. Forsyth, in a striking letter to the *Examiner* on The Spiritual Reason for Passive Resistance, writing as a High Church Congregationalist, admits that the last Education Act was an invasion of the Anglican conscience no less truly than the present Act is an invasion of the Nonconformist's; and he says that he sees no solution of the present issue, that is just to all "but secular teaching alone from the state, with right of entry all around on the part of great groups of churches for religious teaching of a positive, and not a colorless kind."

Congress in Extra Session

The President's call for an extra session of Congress to meet Nov. 9 is due to his determination to have our trade relations with Cuba put on an honest and mutually advantageous basis. Forces have been at work in Congress which if they had not been challenged by him would have made permanent what is now only a temporary alienation of Cuba from us. Pledges given by President McKinley and later by President Roosevelt must be redeemed by Congress if we are to have an honorable record. Moreover there is every reason—viewing the question broadly and not from sectional or personal standpoints—why we should have especially close terms of reciprocal trade with Cuba. As it is now her merchants are turning to Germany and Great Britain. It will be interesting to see how the South will stand on an issue affecting it particularly.

The Erring Post Office Officials

The complete report of Fourth Assistant Postmaster General Bristow on the dishonest or negligent deeds of officials in the Post Office Department is now in the President's hands, as is the report of Messrs. Bonaparte and Reno, commissioners appointed to aid the department. They should be made public, and as promptly and fully as were the recent disclosures affecting the British War Office. No interference by United States senators, by Archbishop Ireland or by party managers should stand between the Presidential inclination to deal rigorously with all concerned and the public's rights to all the facts. The President has everything to lose and nothing to gain by a bold policy. His surest title to re-election is by being loyal to his highest ideals of public life. The past week has seen additional resignations and removals from office in the Postal Department, the cause being dereliction or dis-

honesty. Reports from the Pacific coast relative to widespread dishonesty in Oregon and Washington, growing out of administration of the land laws, are quieting. The charges involve United States senators as well as transportation companies and settlers. Attorneys of the great railway corporations centering in Pittsburg, Pa., where fierce rivalry between the railways for franchise rights is rife, frankly admit that all progress toward perfection of plans is at a standstill, owing to the brazen demand of the municipal legislators for pay for that which they propose to vote away. Internal dissensions in one of the great rapid transit companies of Chicago have reached a point where the courts have been called on; and disclosures of corruption there promise to be shocking. Testimony before the referee in the case of the United Ship Building Company, given by Mr. Lewis Nixon, has disclosed even more clearly the abominable methods employed by Mr. Schwab and those who "promoted" that great fraud. Go where you please, probe where you may, the revelations no longer surprise if they show a disposition to get something for nothing, and a readiness to bribe and to receive bribes.

Montana's Copper War

With the technical questions of property and mining involved in the dispute between Mr. Heinze and the Standard Oil magnates over copper mine property in Montana we are not conversant, nor are we called upon to pass judgment upon them. A Montana judicial tribunal on a broad issue brought before it, has ruled against the Standard Oil group, and an appeal has been taken to a higher court. Immediately following the judicial decision, word came from the East to suspend operations in the many mines in Montana owned in the East and controlled by Mr. Heinze's opponents and affected by the court's decision. Whatever the cause and whatever the motive for this order, the incident sheds light on the possibilities of remote and alien ownership, and reveals how dependent large numbers of men are for their livelihood on men with whom they have only the most artificial and distant relations.

Honest Corporation Management

James B. Dill, the eminent corporation lawyer, who has had much to do with the formation of trusts during the past decade, in his address before the Pennsylvania Bar Association at its last meeting, spoke true words pertinent to the revelations in New York respecting the United States Ship-building Company. The more explicit these become the more rotten is the state of affairs disclosed. Mr. Dill said:

What the investing public, as a class, demands is something for a dollar, or somebody responsible for the deficiency.

What promoters want as a class is secrecy. What the public as investors, as a class, demands is a reasonable degree of publicity. What the promoters as a class demand is the right to issue millions for nothing. What the promoters as a class demand is such power of manipulation, free from responsibility at the outset, as will enable them by a dark closet division to take such a proportion of the securities that in case of success they reap rich financial rewards, while in case of failure no personal responsibility attaches to them.

That class of legislation which permits an individual, generally the nominee of the real party interested, to be a director without being a *bona fide* stockholder is wrong and in the wrong direction. It enables the man who directs to put before the public an irresponsible person who assumes the position of director, although really he is merely a puppet.

Mr. Dill's remedy for the situation is dependent upon adequate state legislation governing incorporation. If the several states make corporate integrity their goal, then Federal legislation may not be necessary. If they do not, and other states as well as Massachusetts—more's the pity—take to following the example of New Jersey, then Mr. Dill sees plainly that there will be "national legislation to take charge of extra-territorial corporations, or legislation which requires a corporation which is not a state organization to be incorporated under national laws."

The Contest with Tammany

The splendid uprising of high-minded Democrats against Tammany and in favor of Mayor Low; the persistent attacks of "Boss" McLaughlin of Brooklyn on Tammany and his refusal to align his followers for introduction of Tammany misrule in the borough of Brooklyn; Bourke Cochran's lamentable display of ignorance of facts and his prostitution of his oratorical powers in opposition to the Reform ticket; Mayor Low's open charges against the great corporations that they are contributing to Tammany's treasury in this campaign for reasons selfish and damnable, and his admission to the German population of the city that he believes in home rule in municipalities on matters affecting observance of Sunday, etc.—these have been the main incidents in the strife now on in the metropolis. The tide seemingly is running in favor of the Fusion ticket. A victory of the Reform ticket now would have an invigorating effect throughout the country, cheering municipal reformers everywhere. Once the tradition is shattered and the precedent of inevitable reform defeat after one term of office reversed, fighting to conserve reform in New York and everywhere else will become an easier matter. A second successive victory will show that the emotion has become a conviction; that a tendency has become a habit. Clergymen of all churches are throwing themselves into the fight for Mayor Low's reelection positively and effectively. Feeling is especially intense in Brooklyn, the City of Homes, where Tammany's designs with respect to collusion with vice are loathed. Rev. Dr. S. P. Cadman, addressing the rally of Congregationalists in Brooklyn last week, stirred them to passionate display of approval when he said:

One duty awaits us as successors of the Puritans, and that is to rout Tammany bag and baggage forevermore. We must tell the dirty beast on the other side of the river to stay in his lair and not come ever here to defile the borough whose streets have been pressed with the feet of Richard Salter Storrs and Henry Ward Beecher. That is our business. Let's go out and do it.

The Alaskan Award

Complete official declaration of the award in the matter of the Alaska boundary shows that the United States has gained even more territory than it was supposed she

had. Lord Alverstone, for reasons which we believe the Canadians themselves ultimately will admit were honest, admitted the claim we made, and joined in setting the boundary far enough back from the coast to exclude Canada from access to the sea. The two Canadian commissioners refused to sign the report, and they make serious charges against Lord Alverstone. Public opinion in British North America is seething with discontent, and there is no hesitation either on the part of private citizens or of Canadian officials in saying, substantially what the *Montreal Witness* affirms, viz., that "in the evolution of Canadian nationality this award may have deeper significance than anything that has ever occurred in the relations of the Dominion to the empire and the republic." Indeed, Sir Wilfred Laurier, the Canadian premier, addressing the Dominion Parliament on the matter and in laying before it documents showing that Canada while the commission was being formed protested against the imperial policy, said distinctly that Canadians could but regret, in the light of the decision of the tribunal, that Canada had not within in her own hands the management of diplomatic negotiations with the United States. Naturally such language has not failed to call forth comment and criticism in England, where it is generally believed that the affair cannot aid the imperial unification which Mr. Chamberlain has so much at heart. The English press, however, stands by Lord Alverstone, and insists that he rendered his decision in obedience to conscience and evidence; and Sir Wilfred Laurier wisely says that he will "decline to believe that Lord Alverstone's decision was based upon other than judicial grounds until he has the evidence before him." It is no less true in arbitration than in war that one side has to win and the other to lose; and Canada has had to be the pupil to learn this lesson.

The Far East

War risks on shipping bound for the North Pacific are such that Lloyd's Insurance Company is said to have increased its rates. Undoubtedly the tension is high in Japan, and the conferences of the elder statesmen, the Privy Council and Premier Katsura, are frequent and long over the points dispute between Japan and Russia. These have been the subject of voluminous, diplomatic correspondence during the past few weeks. Everything points to a firm stand by Japan on preservation of Korean autonomy, and to frank concessions by her with respect to Russia's place in Manchuria. Both Powers undoubtedly are so massing troops, ships and stores that if diplomacy fails, then the call to war may not find either wanting in equipment and strategic advantage. Much depends upon what the Korean Government may do; and latest reports do not indicate that the king and his advisers are showing any marked wisdom or courage in dealing with the matter.

Death's Summons

The death of the widow of Rev. Charles Spurgeon removes one who was a loyal helpmate to him. With the mysterious death of Francis Ellingwood Abbot, found dead

on his wife's grave, goes a leader of a band of New England radicals in religion that formerly was more influential and better known than it has been of late. His last days were those of pessimism. Gordon McKay, who leaves an immense fortune derived from a monopoly of boot and shoe making machinery, the invention of which revolutionized a New England industry and affected the markets of the world, has generously remembered Harvard University in his will. He had been conspicuous formerly as a layman in the First Congregational Church, Pittsfield, Mass., and his generosity during his life was admirable. The death of Lecky, the historian and member of the British Parliament, will call attention anew to his merits as a writer who had a philosophy of history to expound, and whose contributions to the history of rationalism and of the evolution of social and democratic ideals were weighty. From the religious standpoint, as the *Spectator* pointed out in reviewing his last book, *The Map of Life*, he was essentially a pagan of the Stoic type.

The Phenomenon of Dowieism

Is it possible for the Christian Church to learn anything from so grotesque and painful a phenomenon as Dowieism? It certainly behooves every person seriously interested in the progress of truth and righteousness to study this and other professedly religious movements of this perplexing age; and if the most powerful microscope reveals little real worth, to measure the significance of the public attitude to them and the elements in them which secure even a temporary following.

We are gratified at the soundness of the popular judgment of Mr. Dowie and his cohorts. New York city may to a degree be immersed in material things, but it is able still to discern between the true and spurious in the Christian religion. Its opinion of the Dowie propaganda made known not only through its leading ministers and associated bodies of preachers, but through the secular press and through the comment of hard-headed business men is, we believe, the correct opinion and will prove the verdict of history. Even the non-churchgoing, irreligious masses recognize and appreciate the difference between a bombastic, scurrilous, mercenary, quasi religious propaganda and the steady, patient, honest presentation and embodiment of Christianity to be found in scores and hundreds of churches in the metropolis today, despite their manifest defects and shortcomings. To the appeals of an evangelist like Moody, to the preaching of a Maltbie Babcock, to a dignified, imposing Ecumenical Missionary Conference even worldly New Yorkers render their tribute of appreciation. Dowieism and its running mate, Shilohism, may continue for a while to attract persons of certain temperaments. Christian Science will doubtless for a long time appeal even to persons of intellectual ability and high moral ideals, but none of them nor any new religious fad which may develop, will ever carry captive any large proportion of the sound and worthy elements in American citizenship.

But Dowieism reveals a popular longing for religious leadership. We cannot, even in this most democratic of all the centuries, ignore the instinct native to the human heart that craves authoritative direction in matters of the spirit. That impulse still regnant in the breasts of millions of Roman Catholics inspires a loyalty to the new pope no less ardent than that accorded to his predecessors through the Christian centuries. So when a strong personality comes forward like Dowie, asserting himself to be some great one, he is sure of a certain following even in Protestantism. We must match such leadership as that by leadership based on personal worth and capacity to instruct and guide the unthinking multitude in paths of truth, honor and service.

There is a just craving for guidance in the realm of truth. Many persons in our Protestant congregations today hardly know what they believe. They have become unsettled either because they have thought themselves away from inherited beliefs or because disquieting echoes regarding the destructive work of modern scholars have reached them. A Christian minister ought to be ambitious not to super-impose a scheme of truth upon their minds, but to present his own convictions so clearly and definitely that every member of his congregation shall be impressed by his sincerity and feel the solid substratum of unchangeable spiritual truths beneath the ebb and flow of modern thought.

Dowie's leadership rests also upon his ability to set his followers at work. Our churches and ministers have much to learn about utilizing the differing talents of different persons for the ends of the kingdom of God. All around us are persons waiting to be set to work. They want definite and serious tasks. They aspire to something more "worth while" than ushering well dressed members of a respectable congregation to their assigned seats, to some service more definitely related to the need and woe of the world than the arrangement of floral decorations for the pulpit. When a daring idea like that of visiting every house in New York city with a view to personal influence over the members of the household is broached, no wonder that it fires the zeal of willing workers. More definite programs of action put carefully, earnestly and frequently before our congregations would, we are confident, elicit response even from persons now thought to be lukewarm and sluggish.

A phenomenon like that of Dowieism gives us a splendid opportunity to emphasize anew the incomparable leadership of Jesus Christ. Undimmed by the passing of the years, the glory which surrounds our Lord seems worlds removed from the ostentatious self-glorification of the founders and promoters of our modern religious cults, John Alexander Dowie, F. W. Sandford, Mrs. Mary Baker Eddy—how the plain common sense man of the street with no pretense to religion shrinks no less instinctively than the representatives and custodians of institutional Christianity from such assumption of leadership in the name of the Lord! No, the coming leader of God's hosts will be like his Master, simple, humble, gentle, self-denying. He may be only the shep-

herd of a few unlettered people in a retired community. He may be the Bishop or Archbishop of a body of strong and closely related churches. But his leadership—be his sphere small or great—will be because he knows how to make men believe the great universal truths of our religion and knows how to set tasks for others worthy of the outlay of time and energy and conducing to human betterment and progress.

Another Successful Anniversary

The meeting of the American Board this month at Manchester, N. H., was in every respect at high-water mark. It is, therefore, to be noted with special satisfaction that the meeting of the American Missionary Association at Cleveland, O., the following week was equally successful. In attendance, in the presentation of the work of the year, in the discussion of vital topics, and in its relation to the present life of our country the meeting was national and worthily represented the whole body of our churches.

It has been thought difficult to secure a largely attended missionary meeting of our home societies outside of New England. But the 317 delegates enrolled this year almost equals the enrollment of the American Missionary Association at New London last year. Next October the National Council and all the three anniversaries of our missionary societies will be held in Iowa in two successive weeks. But if the American Board in New Hampshire and the American Missionary Association in Ohio can each gather a representative assembly in October as large as can be accommodated in the largest church in the city, the question will be raised whether it is best to mass all these gatherings in one state and at one season of the year. This time, without doubt, more people participated in these two meetings and a much larger number of churches were directly affected than would have been the case if both had been held together.

The business of the association was done, so far as appeared, by a small number of persons, and the most important part of it was practically settled before the meeting was held. Perhaps the reason that the business meeting was mostly formal and that only a small proportion of the delegates participated in it, is to be found in the fact that it was well done and was approved by all who had any official responsibility. This again raises the question whether a corporation like the American Board, limited in number as it has been, is not more effective to do business and more really representative than an assembly of delegates chosen by some of the churches, many of them for the first time and without previous consideration of important matters which call for decision. At any rate the business of the American Missionary Association this year was well done. The appointment of Dr. Beard as honorary secretary and editor was a just recognition of his long and able administration, and while relieving him somewhat of the weight of burdens soon to be found too heavy because of his age, keeps him

in touch with the work of the association and gives to it the benefit of his wisdom. Dr. Beard has proved himself a worthy successor of Dr. Strieby, the first secretary and if not the founder, at any rate the layer of foundations for this institution as it now is; and greater praise of Dr. Beard could not be given.

The name of Dr. Cooper heads the list of salaried officials, and we presume he is to be the chief secretary. His long and intimate official relations with the association, his statesmanlike knowledge of the problems with which it deals, his high standing in Connecticut, where he has so long been pastor of one of our largest churches, and indeed his recognized position in our denomination, assure the association of continued and increasing success. It has never had a greater opportunity than now, nor more important work ready at its hand. It may not be too much to say that it never before so clearly apprehended the situation it has faced or had so friendly recognition by both races in the Southern states. That it is so well manned and has so hopeful an outlook is not a warrant for Congregationalists to rest satisfied with its condition but an excellent reason for them to support it more heartily than ever before.

How Has Your Christian Faith Changed Since Childhood

Christian faith is not a dogma, it is an experience, which changes with our growth. And, furthermore, it is an experience of acquaintanceship with a person which must change with advancing knowledge of the friend with whom we live. He who knows no more of Christ than he knew in the days of his childhood only possesses a rudimentary and imperfect faith. To live with Christ is to deepen and broaden knowledge both by the interpretation afforded by our own experience and by our growing knowledge of the glorious character of our Redeemer and our Friend. The child's faith is beautiful in its trustful simplicity, but the man's faith is the faith of a man.

Faith is not a creed, but it expresses itself in a creed. We voiced our childish faith mainly in words which were given us. But now it is a privilege to find our own forms of expression, old or new, embodying our belief in words of our own choice. It would clear up thought amazingly with many of us if we took time to put in words what we really do believe. Men reach heaven by faith expressed in holiness; but they would have an easier time on earth if they thought honestly and clearly as well as believed with childish simplicity. For doubt is of the dark—of the gray twilight of vague thought and not of the broad day of thoughtful sincerity.

The phraseology of Christian faith changes with the years. There is a growth of the race as well as of the individual which gives us new points of view. Our faith, if it is intellectually alive, has changed in its expression and will change again as years go on and bring new knowledge and new thoughts. But as we look, being a thousand miles and many years away from our child-

hood's home, and see the same sun and stars that we remember, so from the new point of view, with the new thoughts and knowledge, the essential things of faith will be unchanged. As the earth holds us and we cannot wander or be lost among the stars, so the attraction of the personal love and trust, the experience of the yearlong life with Christ, holds us and we look up to the heavens and see the shining of God's love. Until Christ changes and the love of God grows cold, no change of thought in the loving heart can drive us out of the sunlight of the presence of our Lord.

In Brief

The irony of salutation—Dowie's "Peace be with thee."

And still the Jonathan Edwards commendations continue. Because of them New England, yea, the whole country, will know and love him better.

Shall We Shoot the Old Minister? was the title of one of Ian Maclaren's striking articles some time ago. Boston's leading Baptist church has concluded not to shoot but to call him. A good example for some smaller churches.

The English educators here on the second Mosely Commission got a nugget of truth which they will do well to con over, when they heard from Prof. Felix Adler that "the education which the English give to the elect we give to everybody."

The Municipal Art Society of Chicago has won a notable victory for "The City Beautiful," by creating sentiment which has led the Common Council to vote to abolish all advertising on public property, including the elevated railway stations.

Negro Congregationalists are trying to establish a newspaper to represent their interests. Rev. James Bond, D. D., Nashville, Tenn., is to be its editor. He says confidently, "Give us the means and we will make *The Congregationalist* to the South what *The Congregationalist* is to the East." We wish him success. We are going to brace up.

And now to the almost endless list of men and women who attest to the matchless virility of the Edwards stock are to be added the names of the wife of President Roosevelt, the wife of Secretary of the Interior Hitchcock, and Miss Anthony, the recent winner of the woman's amateur golf competition in the United States! Mrs. Roosevelt is descended through the line of Timothy Edwards of Stockbridge, and Mrs. Hitchcock through the President Timothy Dwight line of New Haven.

Together with the "famous pulpit"—pictured and described in a recent *Congregationalist*—from which in mature age Jonathan Edwards gave to men the "sincere milk of the word," we hear of another interesting relic of quite a different character, viz., the silver porringer from which the infant theologian was himself fed. This cup was loaned to the Edwardian collection at Andover by Rev. Calvin M. Clark of Haverhill, to whom it came down through the Edwards-Hooker line, and who in turn is to pass it on to a Congregational minister in the same line.

The installation of Dr. F. L. Patton as president of Princeton Theological Seminary seems to have set the example of having a presidential office in theological institutions. The Western Theological Seminary, Presbyterian, at Allegheny, Pa., has called Dr. David Gregg to be its head. The action seems to have been taken without any encouragement on his part, yet he may find it a welcome change from his

long and successful pastorate at La Fayette Avenue Church, Brooklyn. Congregationalists will follow the former pastor of Park Street Church with interest wherever he goes.

The resignation of Dr. A. A. Berle from Union Park Church, Chicago, over which he was installed last February, is a serious disappointment to himself and to the church. As he finds the necessity for removal from Chicago entirely in the ill health of his family, the case is not open for argument. The sympathy of his many friends will go out to him in the earnest hope that his wife and children may be restored to health; and while he expects only to minister to them in the coming months, he will probably be able to preach at least a part of the time. He will make his home for the winter at Boscawen, N. H.

Here comes floating across the Atlantic an Armeno-Turkish missionary paper printed in Constantinople, whose leading article is a reprint of Dr. Henry van Dyke's Open Letter to College Students, which appeared in *The Congregationalist* last August. Not long before this same journal printed a translation of Rev. W. T. Gunn's quaint little sketch, entitled Simon's Son. The English papers honor us frequently with reprints of our articles and editorials, but it is seldom that Constantinople papers make extracts from our columns. We make our best bow to this distant wielder of the scissors and think he shows excellent editorial judgment.

Now this is certainly a fine idea—the suggestion from a Vermont layman that pastors note certain articles in each issue of *The Congregationalist*, and ask their parishioners to be sure and read them. We rise to indorse this position, and think it will accrue quite as much to the health and usefulness of the churches as to the circulation of *The Congregationalist*. Suppose, for instance, Dr. Charles Cuthbert Hall's masterly address, printed in the last issue, or Dr. Arthur Smith's thoughtful review of conditions in China, in this number, were thus brought to the attention of the people of our churches, how much good might result. We could easily make more specifications, but we refrain.

Here's a story which might appropriately have been told at the Lake Mohonk Indian Conference last week, but which we know wasn't because it only happened the other day in a Boston suburban town. The servant girl is an Irish Roman Catholic and her mistress noticed on a recent Sunday morning that she gave no sign of preparing for church. "Why, aren't you going to church as usual, Bridget?" "No ma'am. The priest is going to talk about the Indians and I have no use for Indians. Let them go to their own country and we will take care of ours." She must have been a sister of the famous Patrick who declared that his slogan henceforth was to be, "America for the Americans, be jabers."

The Pan-American Conference of Episcopal bishops at Washington last week passed a resolution asking Presbyterians and Methodists to consider seriously the subject of church unity with a view to "arriving at intercommunion and possible union of them and us through the composition of some of the differences and the recognition that others do not constitute sufficient reasons for creating or continuing a rupture." If this means that the Episcopalians are ready to consider a basis of union on common ground these Protestant communities are already seriously considering church unity. If it means absorbing them into the Episcopal Church it is at present difficult to consider that matter seriously.

Great was the amazement of the members of the Mosely commission of English educators last week to find the son of the President of the United States in a public school on an

equal basis there with sons of clerks and the like. "I understand what American democracy means now," said one of the educators. How the shade of Matthew Arnold must view with pleasure the turning of English thought toward deficiencies of the national scheme of secondary education, deficiencies that he never ceased to point out while he was a school inspector and commentator on elvics as well as literary affairs. But his vision was always toward Germany and France and never toward this country as a possible model. Above all things he abhorred the "Americanization" of England. Yet it seems to be coming. Alfred Mosely has entered his son at Yale, and Sir Edward Pollock his son at the Harvard Law School.

For Endeavorers

PRAYER MEETING

BY EDITH GAY

Topic, Nov. 8-14. Great Men of the Bible: What Elijah Teaches Us. 2 Kings 2: 1-12; Matt. 11: 14; Jas. 5: 17, 18.

Elijah plays an important part in Old Testament history and in the tradition of the Jews even to this day. He is the expected guest for whom the Jews set an empty chair at their passover feast. They constantly look for a second coming of Elias. He would in truth be welcomed in our modern civilization, for he had valuable qualities. One of his most pronounced characteristics was intrepidity. He held himself subject to God and bowed his head before no other being or thing. One of our greatest hindrances on our onward march is fear. However bold we may wish to believe ourselves, in reality there is seldom a man who is not frequently in terror over something. What will people say? This inward query frustrates many a noble impulse and chills many a warm-hearted word into commonplaces. We fear to be ourselves. We ape the manners of the successful. We do things which others do effectively but are out of character for us. We are afraid to be positive when others are uncertain. We creep cautiously behind barricades when an unpopular cause presents itself. Our fears are not conscious, and it is only as we compare our characters with that of a man like Elijah that we see how rare is genuine fearlessness. We can stay in our shell and save ourselves much trouble and hazardous adventure, but who will call to account the Ahabs and Jezebels, who will expel the idolatry and stir up the people to a new spiritual insight?

Another characteristic worthy of emulation in Elijah, was that of doing things instead of talking about doing them. The talker is seldom the doer. The optimistic temperament spends its hours in pleasing dreams of what it will do sometime. To be a vital force is not to talk or write or dream, but it is to accomplish in the face of obstacles and unpopularity. But no deed can be forceful or impressive unless behind it is a man with a character which has been forming for that deed, lo, these many years. In an emergency we show what we are. There have been months and years as a background for our acts. It is useless to desire to be great or strong or influential on a given occasion, unless we have begun long ago. It is foolish to wish to be loved and not take the pains to make ourselves lovely. The character of Elijah made its impress upon all who saw him. He made enemies because he stirred the consciences of men. Elijah was not a conceited man. He made no effort to take credit to himself for great deeds done. If he had a message from Jehovah to the king, he came, gave the message and disappeared. No hanging around to see how his words were taken, no excuses, no explanations, no committee meetings.

A person who never seeks to do anything,

never fails in anything. If we live dependent upon others, taking what is passed to us, floating with the tide of public opinion, there will be no juniper tree for us. A useless, feeble life will save us from great agonies, overwhelming disappointments and discouragements. Because Elijah dared and achieved,

he suffered. He perceived his mistake in emphasizing force too much. He learned there in the wilderness that the ways of God are gentle and the heart of man is often hardened by too great roughness of touch. The greatest lessons in life are learned from the smallest things. A little child can teach us more of

the wonders of God and the universe than can the destruction of a Pelee. The gentle voice within our own breast can point more surely to the right path than can earthquakes and flood and fire. And the great thing to learn from Elijah here in his extremity is to note that he did not stay discouraged.

In and Around Boston

A Jubilee for Church Building

A series of simultaneous meetings in Boston for the Congregational Church Building Society was held Oct. 25. Dr. C. H. Richards, secretary of the society, was welcomed at Harvard Church, Brookline, in the morning, and at Union Church in the evening. Rev. C. H. Taintor, field secretary for the West, spoke at Pilgrim Church, Dorchester, in the morning, at Phillips of South Boston at vespers, and at Allston at the evening service. Mrs. Taintor was enjoyed at Central Church, Jamaica Plain, and Eliot of Roxbury. Dr. D. M. Pratt of Cincinnati covered Shawmut Church, Boston, and Central Church, Lynn. Park Street Church listened to Miss Jennie L. Blowers, of Porto Rico, and Rev. G. A. Hood at the morning service. Miss Blowers also spoke at the West Roxbury church in the evening, while Mr. Hood gave a stereopticon lecture at Berkeley Temple. Rev. C. G. Fogg and wife of Outer Long Island, Me., were heard at First Church, Cambridge, and Mr. Fogg at Dorchester Second. Last Friday evening Mr. and Mrs. Fogg spoke at Immanuel Church, Roxbury, Dr. Taintor at Brighton. Thus sixteen Boston churches and pastors have extended the courtesy of a jubilee reception to the society already. During this week, meetings have been held in Andover, at the seminary and Chapel Church; in Woburn, Winchester, Braintree, Methuen, Wakefield, and other places. The immediate purpose of thus celebrating the fiftieth year of the society's work is to raise \$68,000 for its most pressing needs. Every church visited made an offering.

A Special Service for College Men

Once a year—it should be oftener—the Protestant churches of the Back Bay district hold a special service for college students, at which they are edified by addresses from representative men, pleased by choice music, and given a hearty welcome to the church life of Boston. This year, as last year, the service was held in Emanuel (Protestant Episcopal) Church, Rev. Leighton Parks, rector. About five hundred students were present. Mr. G. E. Huggins, the well-known Y. M. C. A. worker at Harvard, Prof. E. C. Moore of Harvard University and President Faunce of Brown University, dealt with the theme—The Responsibilities of Educated Men. They all kept near the level of their hearers, were *ad hominem* in method, and insisted on service to the State and to the cause of Christianity as the only course open to the man of education if he is to escape the charge of base ingratitude and rejection of responsibility and opportunity. It was a service calculated to do much good, and to increase the respect of the student body for the Church's hospitality—hospitality of mind and hospitality of welcome to student attendants.

A Pastor for Tremont Temple

At last the troubled hosts of this great Baptist organization are to have a captain, under whom they will settle to their work with new courage. Dr. Lorimer's name has finally been dropped, as it should have been long ago, and Rev. P. S. Henson, D. D., has accepted a call as nearly unanimous as could be expected from such a constituency. This call is a remarkable tribute to the personality of a brilliant preacher. Dr. Henson will take up, at seventy-two years of age, a task which able

men in the prime of life have looked on as beyond their ability. He will enter on it at the summons of a great church confident that he will succeed.

Dr. Henson graduated from Richmond College, Virginia, fifty-five years ago, and was a teacher and a lawyer before he entered the ministry. His ministerial life has been spent mostly in Philadelphia, Chicago and Brooklyn. When Dr. Lorimer left the First Baptist Church of Chicago to come to Boston, Dr. Henson succeeded him and in a long pastorate had remarkable success, the membership increasing from 500 to 1,500. Vigorous in his old age, of hopeful spirit, with a sense of humor as keen as his spiritual apprehension, he may prove to be the chosen man to follow Dr. Lorimer again, and repeat in Boston his experience in Chicago.

Christian Education in the West

Miss Honora DeBusk, a graduate of Colorado College, is a teacher in one of the mission schools of the Congregational Education Society in New Mexico. She did heroic work last year in the little cañon town of Seboyeta, ministering to the people who were visited with a terrible scourge of diphtheria. Three times she was forced by illness to drop her work and come North and recuperate. The Education Society is now sending her among the churches to tell her story of the needs of the people of that great territory. She has spoken in Shawmut Church, Boston, Eliot Church, Newton, and in churches in Auburn-dale, Cambridge, Somerville and Salem and is to address the students at Mt. Holyoke College, Abbot, Andover and Bradford Academies; in Central Church, Boston, Second Church, Dorchester, and elsewhere. Pastors and churches will find her an attractive and interesting speaker. The society contemplates opening an industrial school in New Mexico, which Miss DeBusk declares is greatly needed for the elevation of Mexican youth.

Berkeley Temple Pastorless no Longer

Berkeley Temple has secured its chosen minister, Rev. Allen A. Stockdale of Beachmont having accepted its call. Though now serving a Congregational church, he is a Methodist and a Hoosier. Despite his early success as a public speaker, which won for him the title of The Boy Orator of Indiana, Mr. Stockdale felt that he needed a solid basis for his life work and therefore applied himself to eight years of hard study, graduating from Boston University last spring. While studying there he had charge of Chester Avenue Branch of First Church, Chelsea, and since then has been serving Trinity Church, Beachmont. He has been heartily liked in both his parishes, and has been notably successful in his work with young men. Though he repelled the earlier advances of his new people, he has yielded to their general and persistent desire. He expects to begin his pastorate about Dec. 14.

The Preservation of Park Street Church

Matters at Park Street with relation to a possible sale of the edifice seem quiescent just now, but evidently the committee of public men which has interested itself in the preservation of the historic structure considers that its work is not yet done and is seeking to do all in its power to prevent a sale. It

has just issued a handsome pamphlet of seventy-five pages setting forth cogently the reasons why the structure should remain, giving the comments of the press on the proposed sale, the list of pew holders, and other facts relating to the edifice and to Park Street organization, as well as a record of its action thus far with regard to a sale. The pamphlet will be sent to any one desiring it by the George H. Ellis Company.

For World-Wide Evangelization

For the second time all the evangelical denominations in the city are uniting in a series of union meetings in behalf of foreign missions, to be held at Tremont Temple, Nov. 2-6 at noon each day. A strong executive committee, of which Dr. J. L. Barton is chairman, has the matter in charge. The presiding clergymen will be Dr. Gordon of the Old South, Dr. Perrin, a Methodist presiding elder, Rev. F. B. Allen of the Episcopal City Mission, Dr. Rowley of Commonwealth Avenue Baptist Church, and Dr. F. E. Clark. Among the well-known missionaries who are to speak are Dr. Ashmore of China, Dr. Bliss of Turkey, Dr. De Forest of Japan and Miss Ellen Stone of Macedonia.

A Good Woman Gone

Mrs. Henry M. Moore of Somerville, who died last week, was no less ardently devoted to the kingdom of God than her husband who for many years has been one of the most active and useful Congregational laymen in the country. She found her special sphere of service in the Woman's Home Missionary Association which she was instrumental in organizing in 1881. For the twenty-two years of its history she has been one of its most judicious and valued supporters, giving herself unsparingly to her duties first as treasurer, later as chairman of the finance committee and continuously as director. She illustrated the best qualities of sterling New England womanhood and will be widely mourned far beyond the circle of Franklin Street Church to which she has belonged many years.

A New Church

The double function of organizing Romsey Street Church, Dorchester, and of installing Rev. F. L. Luce as its first pastor was successfully performed by a council last week. The sermon was by Rev. W. H. Allbright, D. D., and the address of welcome by Rev. W. R. Campbell. Its seventy members came from seven denominations but unite to form the thirty-sixth Congregational church in Boston.

First Club Meeting of the Autumn

The Congregational Club last Monday evening added its tribute of reverence to Jonathan Edwards by listening appreciatively to the able and discriminating addresses of Prof. J. W. Platner and Prof. E. C. Moore.

The sum of \$100 was voted for the proposed Beecher Memorial in Brooklyn.

Cleveland Echoes

The Ministers' Meeting over which Rev. Elijah Horr, D. D., presided heard from Secretaries G. H. Gutterson and Asher Anderson and from Miss Jennie L. Blowers of Porto Rico, their impressions of the Cleveland A. M. A. meeting last week. A strong resolution protesting against the recent wholesale arrest of Chinamen in Boston was passed to be sent to Secretary Hay.

New Conditions in an Old Empire

By Rev. Arthur H. Smith, D. D.

The most careless observer of what is going on in the far East, cannot fail to be struck with the fact that the political complications, while in substance the same as those which have been confronting China for two generations, have in recent years swiftly changed their forms. The vast menace of Russia has been long on the way, but it is only since the war with Japan which closed in 1895 that it has been comprehended by the public at large, or rather by a small part of it. Prophecy continues to be a lost, as well as an unprofitable art, but it seems safe to say that unless something now quite invisible intervenes, the autonomy of the Chinese empire will be irretrievably lost. Yet that ancient state resembles one of its own ancient ornamental portals, long since in a condition of unstable equilibrium, always threatening to fall, yet somehow contriving to postpone the inevitable.

It would form an excellent theme for a debating society to inquire whether the Chinese (or Manchus) have learned anything worth speaking of during the last eight years. If they have, it is difficult to detect the points at which it has been put into practice. For this the singular but truthful defense may be made that China is almost entirely destitute of the right men to do what ought to be done. Nearly all her strong men have disappeared, and in the supreme crisis of her fate she is left without a corporal's guard of statesmen. All the men of first-class ability in the whole empire may be counted on the fingers of one hand—without employing the thumb!

The Chinese empire is confronted by new educational, as well as new political conditions. So much has been said about this within the last three years that it is no wonder that the mind of the intelligent onlooker is perplexed. He has heard of the greatest revolution in the intellectual history of the most numerous race of mankind, and again he has been told that while imperial edicts have indeed been issued, they have not as yet been fully carried out.

But it is not strange if Americans should fail to comprehend the very keynote of the whole movement, which is that all these decrees, edicts, memorials, and the like, are themselves also the result of evolutionary forces of different kinds. There is no more automatic power in an imperial decree ordering this and that in China, than in a pope's bull against a comet. Everything must be done through agents. One of the most frequent popular objections to Christian theories in regard to one God who rules alone, is that the thing is preposterous. Where would he have time to attend to so much?

Of the innumerable intermediaries in carrying out the decrees some are (1) ignorant, (2) indifferent, and hence (3) inefficient. Others are (1) ignorant, (2) hostile, and likewise (3) inefficient. In either case nothing gets itself done. A mere suggestion of the analogy between laws

against gambling, and ordinances in regard to opening saloons on Sunday, etc., will make this quite clear. Then, again, it is next to impossible for any Occidental to entertain the proposition that the head of a great and an ancient state like China is frequently fulminating harmless thunders, never meant to be followed by a lightning flash—that it is all merely "talking to Buncombe."

Yet the insincerity of Chinese imperial decrees forms in reality one of the principal features of a highly complex situation, so that it is literally impossible for an outsider either to know, or rightly to conjecture, *what anything really means*. What basis is there for "Reform" (with or without a capital letter) under conditions like these? The present attempt to found educational institutions all over the empire might be epoch-marking and crucial, if the institutions really meant anything when they are founded. But this is problematical in any case, and in some impossible. In one or two others the prospect is hopeful.

To make the situation clear take the Peking University, at the head of which was "the foremost American in China," the venerable Dr. Martin. He was quietly shelved in 1901, ostensibly because it was hoped that cheaper instructors could be got from Japan, and perhaps for other reasons. Not long after he returned to China to engage again in his arduous and lifelong task under Chang Chih Tung, the distinguished governor general of the two lake (Hu) provinces. Some time after Chang was transferred to Nanking, then ordered to Peking, where the government does not appear to know what to do with him.

The Peking University is a dismal and a self-confessed failure, deserted by its Chinese head on the expressed ground that the Conservatives (of whom from the foreign point of view he was himself one) are too much for him. One greatly wonders what mysterious spell can now hold Dr. Martin in China when his offers have been refused, his services slighted, and his work demolished. Meantime Chinese students go to Japan in considerable numbers, but they are a source of great anxiety to their government, since they return full of advanced ideas, which they spread abroad like thistle down on every breeze. No wonder the empress dowager wishes to know *why* this is. Who is to tell her the truth?

In spite of this, there is to be a new education for China, but nothing is more certain than that most of those in power are doing nothing for its advancement, and do not desire it.

Of commercial factors it is needless to speak at length, for to those (shall we say to those alone?) the world at large is alive. New treaties are being negotiated, this and that is to be abolished and something allowed in return. Railways are beginning once more to be felt as a coming power, which unquestionably they are. More than 390 miles of the Lu Han (Peking to Hankow) railway is open to

traffic. A possibly still more important line in continuation to Canton under American construction is progressing rapidly, and will open up regions of importance. A great trunk route which would naturally have preceded all others, from Tientsin to the Yang-tzu River, has now been sanctioned, and will begin at once, with far-reaching results in the end. A short line from the head waters of the Wei River, emptying at Tientsin, to mines in the mountains of Honan which produce a beautiful anthracite, promises to be of the greatest value by distributing some of those untouched fuel stores which Richthofen estimated would last the world at its present rate of consumption 2,000 years. Shanghai and Nankin are to be connected by rail, *via* Suchow, and there are indications of many other enterprises as yet merely "air lines."

All this leads up to the industrial factor in the new China, the bare contemplation of which is sufficient to give us pause. Professor Reinsch (World Politics) thinks that Hankow, with its allied cities, Wu Chiang and Han Yang, has perhaps a more brilliant future than that of any other city in the world. It already has a combined population estimated at 3,000,000. The great iron works at Han Yang have forged the rails for the Lu Han railway, and will produce vast quantities more in the future, when this place becomes "the industrial capital of the empire." That all this involves unimaginable misery, as well as brilliant results, is a mere truism, but China has embarked on the new path and can no more stop than she can bring back her dead sages and her mythical golden age of the hoary past.

There is also a religious factor in the future which is generally overlooked alike by diplomats, merchants, travelers, able editors and men of the world in general.

But if the past teaches anything it shows us that, aside from some force which takes hold on the deepest roots of man's being, there is nothing which will enable him to withstand the strain of life. China seems at first to contradict this assumption, in reality she only affirms it. The broad, farsighted, co-ordinated movements now in progress to bring spiritual light and life to the Chinese empire are most literally its only salvation. Is this crisis the time to abate these efforts, and to allow our weakened forces to be defeated by default?

The Carleton (Minn.) College students have projected a Carleton Mission in China. Rev. Judson Smith, D. D., recently visited the institution in order to discuss the plan at length with those interested. Several years must elapse before the two young men with whom the idea originated will be ready for service and this time will be occupied with raising the necessary funds for the undertaking. Friends of the college in Minnesota and the alumni generally will be called upon for aid. The scheme is a hopeful one and will undoubtedly have the hearty support of the Prudential Committee of the American Board.

Confessions of a Camera Fiend

By Rev. Winfred Cheaney Rhoades, Roxbury, Mass.

Times have changed since a good old man in a New England hill town consulted his pastor as to the advisability of going to have his photograph taken by the traveling daguerreotype man, as he feared there might be something of the evil one in so mysterious and wonderful an art; and now a descendant of that good old man is only one of ten thousand ministers to boast himself of being what the irreverent sometimes call a "camera fiend." Ministers there be who attain unto an ecstasy of happiness by putting a slimy worm or a counterfeit "fly" on a cruel hook, and dangling it from the end of a boat or skipping it deceitfully over a quiet pool until some poor, unsuspecting, trustful little fish is beguiled into swallowing this wolf-in-sheep's-clothing contrivance for good wholesome food.

Other ministers there be who find it interesting to take a great big club and knock a quinine pill for two or three miles up hill and down dale, and if they can do it without pounding the aforesaid pill into a shapeless mass of jelly before reaching the fourth hole (which I can't), and they like that sort of thing, why I suppose that's the sort of thing they like. But such things do not move me.

My confessions have to do with the gentle art of taking pictures with a camera. One of the beautiful stories of Norse mythology tells us how Skirnir, who was going a-wooing for his lord, cunningly stole the reflection of Frey's sunny face from the surface of a brook, and imprisoned it in his drinking-horn, in order that he might win the heart of the giantess for his lord by pouring the beautiful picture into her cup.

The art of the photographer may not be quite so daintily poetic as that of Skirnir, but he does not fall far behind who knows the secret of causing a glint of sunshine to imprison a woodland pool or a mountain top or a beautiful face in his little black box. Many an hour of happiness is laid up for the future by the pressing of a button or the squeezing of a bulb.

When the amateur goes home after a glorious tramp with his camera he can scarcely wait for the hour or two of leisure when he shall be able to work his magic spells and set free the imprisoned beauty. Then, when his anxious mind has been relieved by the discovery that his negatives are really good, he counts the days until sun and parish work shall combine to give him a little time in which to make those prints that are the real witnesses of what he can do as a photographer. Here he can exercise his skill and his artistic taste, and if he has enough of each he may produce work that not only himself, but others also, will like to possess.

The camera is an inducement to the bookloving parson to wander far afield, and get that out-of-doors life that otherwise he might neglect. He may walk many miles for a single picture. He may ford rivers and climb mountains in order to photograph something that he has discovered or heard about. He may tramp to the same spot over and

over in search of right conditions of light and atmosphere.

If he spends a vacation in the Maine woods he can have the pleasures of the hunt after big game, whether he happens to be there in open or in close season, through the woods and over the ponds, without running the poor creatures to death, or seeing the agony in their eyes after the fatal shot has been fired, or staining his hands with the blood of God's creatures and calling it "fun." If not inclined to sportsmanship, the canoes, the mountains, the vast woods, the camps, afford an abundance of subjects for the camera.

If fortune carries him into the great Western frontier, the camera enables him to bring back vivid reminders of a life that is fast going. When he has photographed the Black Hills from the cowcatcher of a locomotive that was climbing out of the gulches; when he has taken pictures of the Indians and their tepees in their native wildness; when he has carried a big camera on horseback over the buttes, or "snapped" the great herds of cattle on the ranges, he has pictures that are (to him) priceless, and yet the most precious pictures are those in his mind.

If the generosity of parishioners or friends, or mayhap his own perseverance in parsimony for a number of years, enables him to cross the great water, the pictures that he buys will be beautiful souvenirs, but a unique value will doubtless belong to those that he himself has taken of the lovely English country, the noble cathedrals, or the quaint places that are so different from anything at home.

The camera is an ever welcome companion of travel. But one does not need to go so far afield in order to enjoy the camera, great as the pleasure is of carrying it into new and strange places. The hard-working pastor needs rest, change and recreation during the season, and the camera gives a special object to his country walks. On some languid Monday in spring when his club doesn't meet, let him forsake the ministers' meeting and take the poor man's carriage, the blessed trolley car, and ride out into the country until he gets tired of riding, then let him leave the car and go into the woods, and talk with the trees and take some pictures and pick the first spring flowers; and let him come home at night with his "box" full of pictures, his soul full of beauty, his mind broadened by an outlook upon nature, and his tired body rested.

Or on some bracing day of fall let him leave the seductions of the town and take his day of rest and recuperation by making a pilgrimage, camera in hand, to some of the historic scenes near-by. Or if he finds the air clear and the snow thick on the ground, some glorious winter holiday, let him hunt up a deacon or his organist or some young man of his church and sally forth for a day of tramping and picture taking together. His church will probably feel the benefit of it.

Patience, skill, ingenuity, delicacy and artistic sensibility are needed if one is to be a successful photographer. Painters (who are sometimes a little bigoted) may deny to photography the credit of being

art at all. And any good amateur may well be disgusted by some of the ridiculous, sentimental, ignorant, silly strivings after "artistic" effects that make themselves so evident. But photography does act as a sort of vent to souls that are longing to express themselves by making some thing of beauty, and are denied the power or the opportunity to express themselves in any higher or more enduring form. The good photographer realizes the limitations of his art, but, taking it for what it is, strives to put into it whatever of genuine feeling and real skill he possesses, and to produce a picture that shall be honest and sincere and as beautiful as may be.

What Does It Mean To Be a Christian

III. PRACTICAL CHRISTIANITY

BY REV. CHARLES M. SHELDON

If Christianity means anything at all, it must mean every act of life governed by the same ruling personality. The curse of a misapplied Christianity is a dual existence; a recognition of God, of conscience, of righteousness, even of salvation, on the part of a man, in his home life, in his church life and his private life, and an abandonment of the same principles in business, in politics, in amusements and so-called culture and education.

Perhaps no one thing has really done more damage to the Church of Christ in all ages than the sight of men who have called themselves Christian, and have borne the outward marks of discipleship in the church, the prayer meeting and the home, and have not applied the teachings of Jesus to their money making, to their political life, to their recreation! The heart of Christianity itself is summed up in the verse, "Whatsoever ye do, whether ye eat or drink, do all to the glory of God."

It is the part application of the Sermon on the Mount; it is the partial attempt to follow Christ in the world, which have brought chaos and confusion into society. If the teachings of Christ apply to the home life or to the prayer meeting, they apply no less directly to the store, to the office, to the legislative hall. If the minister is supposed to live according to the highest standard of Christian living, no less the bank president, the railroad director, the hotel keeper, the newspaper editor. The Christianity which will not bear the test of the market place or the amusement hall is not worthy of the name.

There is no Christianity unless it is the direct living every day of what Christ taught; and if in answer to the question, "What would Jesus do?" the business man finds it would wreck his business—then it is a business that ought to be wrecked!

I believe there is no doubt that if the disciples of Jesus should follow him as they ought in their business and political lives today, the result would materially be a wrecking of very much of the present business and political life in the world. But if our principle holds good, that to follow Christ himself is to follow him regardless of results, then there is noth-

ing else for the Christian to do. It is not a case of saving the life, it is a case of losing it in order that the real life may be saved.

The world will never realize its millennium until the disciples of Christ follow him all the way, not a part of the way, and follow him in the affairs of daily

life, as well as in the devotional and strictly religious acts of Christian discipleship.

Practical Christianity means that Christ claims ownership and lordship of all the world, and he will never be satisfied with that type of Christianity which is real only in name, which denies his right to

rule over all the affairs of the world, which follows his standard of conduct where it is easy, and abandons it when it becomes difficult. This is not the Christianity of Christ, it is simply the definition of it which men have given. It will never satisfy him, neither will it satisfy the world.

Hewers of Wood—a Story of the Michigan Pine Forests

By William G. Puddfoot and Isaac Ogden Rankin

CHAPTER XXV. A BAD DOCTOR

Jack had fulfilled his mother's promise and gone to serve out her debt with Dr. Fell. For the boy was like his mother, and felt a debt like a wound. If the experience of poverty and the trials of that night of storm had made him a man in experience of responsibility and sorrow, daily contact with his new master armed him with the fresh security of complete disgust with vice, while pity and loyalty to the doctor's wife and child made womanhood more sacred in his eyes.

For a little while the doctor's practice had flourished mightily. It was a time when medical help must be had at any cost, and his one rival was out of the running. But with the coming of Dr. Swift, his success diminished rapidly. Some held to him through sympathy with his character, for he had from the first allied himself with wickedness, and they dreaded the close look of an honest man. Some kept him on from force of habit. But he found it necessary more and more to depend upon practice in the distant camps and clearings, which made work hard for Jack.

There were many who had cause to dislike the doctor. Such was the man who had been compelled to keep him by force in his house for hours until he was sober enough to minister to his wife in her need. Such was that other who must limp his whole life long because the doctor had set his broken leg badly while drunk. And the story of his dealings with Hilda leaked out and met him everywhere.

He would have picked a quarrel with Dr. Swift, but there was the look of a fighter in that young man's eye, and he was afraid to tackle him. He had quarreled long ago with Andrews.

The smallpox had now become epidemic, and news went out that every one must be vaccinated.

That meant business for the doctors, and in the rush of calls Dr. Fell came in for his share. As usual he was hard up for ready cash, and hit on a quick and harmless way of making money rapidly. Cutting up a lot of splints he melted a lump of beeswax, and covered their points. With these he vaccinated over a hundred men in the more distant camps, at fifty cents a piece, and came home highly elated.

Soon after Dr. Swift was called to one of these camps. As he had to make several visits he soon found out that none of the men had felt the least effect from their vaccination. Some of them had spoken to Dr. Fell about this, and he had answered, "Why, that shows that you are immune and your blood is pure."

The men were highly elated at this; but Dr. Swift thought there must be something wrong when of so large a number of men not one showed results of vaccination. He inquired further about it and when he found some of the splints that Dr. Fell had left, he broke into a laugh.

The foreman of the camp was passing and wanted to share the joke.

"How many men were vaccinated in this camp?" asked the doctor.

"Why, every man in it."

"Do you know that you were treated to pure beeswax and not vaccine at all?"

For a minute the foreman laughed as heart-

ily as the rest. Then with a change like a thunder-clap he roared out: "Boys, let's run the little wretch out of town," and was answered with a yell of delight from a hundred throats.

That night a big squad of men started out for Woodside fully determined to ride the doctor on a rail and send him off for good. But he had double warning. One man in camp who had helped the doctor and received some of the money, was afraid that he would give him away, and got into town ahead of the rest. But Dr. Fell had already received word of his danger through Dr. Swift, who had no notion of having his only rival driven out of town on information he himself had given.

Like Goldsmith's villagers, the big delegation of runners-out who came to scoff remained to pray.

"Work first, fun afterward," the foreman said as he led them past the saloons. Like a wise man, he knew that with whisky in them they might kill instead of playing with the victim of the hour.

When they drew up around the house where the doctor lived, and one of them knocked at the door, it was opened by George Andrews.

"Good evening, boys!" he said in a cheerful voice that was not loud, but was heard all round the house. "The man you want is gone. One of your own camp came in and told him."

A growl of rage and a laugh were the answers to this; but George went on in the same quiet, penetrating tones:

"Boys, here's his wife. You all know how he treats her. And here's the widow Clitheroe's boy, that's willing to stay by her and her child until her husband sends for her. Dr. Fell is a brute. We all know that. He drinks and does worse; he never tried to conceal it. And he hasn't left his wife a dollar. Now we can't reach him, but we ought to help her. Here's my hat with a dollar in it. I know you'll all give something for Jack Clitheroe to spend for this poor woman who has the bad luck to be the doctor's wife. Here, Dutch Steve, if you're the man I take you for, you're just the man to head this procession. Take the hat and see what we can do."

The men were sober, and the astonishing appeal went home. Dutch Steve, one of the worst drinkers and fighters of that motley crowd, took the hat as if hypnotized, and the men with hardly an exception emptied their pockets to support the wife of the man whom they had come to run out of the neighborhood. With the impression of that deed upon them, and with remembrance, too, of empty pockets, they went home sober, and told the tale to the profanely unbelieving remnant in the camp, whom nothing but the fact of their indubitable sobriety could have convinced of its truth. On that money Mrs. Fell and her child and Jack Clitheroe lived for weeks better than they had ever done when their natural provider was at home to care for them.

It may be worth while here to relate an after-experience of Dr. Fell, though it has no direct relation to our story, because it is so characteristic of the lumbermen, and of the society to which they often gave the color of lawlessness. He was so thoroughly frightened by the warning which he had received that he bolted at once, nor did he stop until he

had put two hundred miles between himself and the avenging crowd. He settled in a new lumber town, one of the wildest and wickedest places in the northeast of Michigan. Here he behaved his best until he had established himself and was about to send for his wife and child, when something happened which put an end to his plans.

The weather had been very bad for some days. An ordinary rain does not stop work either in the lumber yards or in the woods, but three days of soaking downpour had brought the men in by dozens and very soon the little town became a pandemonium.

The drunken lumbermen relieved the tedium of the time in wrestling, fighting and drinking; but on the third day they had a change of program. A poor Italian organ-grinder happened into town, and they seized him and made him play until his arms were tired. They treated him well and gave him quarters for nickels. It was a harvest time, but a harvest reaped with trembling, for in the stag dances they often came near knocking down his organ. The big fellows seemed to delight in showing how close they could come without overturning him. But they were good-hearted fellows and at last one of them said:

"Now, Johnny, let me play awhile."

"No, no. Me 'fraid you break him."

"No, I won't. If I do we'll buy you a better one."

So the little fellow was set down at a table by the door with a bottle of beer and a sandwich.

Dr. Fell was passing by, and the smell of the whisky was too much for him. He walked in boldly and called for a drink.

Now lumbermen are a migratory people, and it chanced that some of the men he had vaccinated were there. They winked to each other and the fun began.

"Hello, doctor," cried Sheboygan Dick, "we're awful glad to see you."

"Howdy, doc!" said Pat Burgle. "Have ye got any more beeswax?"

The doctor tried to explain. He said that Dr. Swift had lied. The reason the vaccine didn't work was because it was old. The firm had sent it on account of the unexpected and enormous call for vaccine.

But Dick only grinned and asked in as quiet a voice as he could command, "But how about the widow Clitheroe's clock? Does it keep good time?"

Then Dick turned and told the boys all about the doctor's rascality. They were inclined to laugh at first at the beeswax, but when Dick went on to tell about Hilda and his greed in stripping the shelter of the widow, the change was so great that the doctor saw he had no chance. He backed up to the bar, and pulled a pistol out of his pocket, meaning to make a push for the door, for he knew that he was probably the only man in the crowd that was armed. But the bar-keeper reached over and seized his wrist and the bullet went through the ceiling over the heads of the boys.

That shot, which he had really never meant to fire, quite sealed his fate. It brought the room to instant silence. Just then the man at the organ-handle struck up, "The Rocky Road to Dublin."

"That's the talk," said Dick. "Now, doc, you have to dance The Rocky Road to Dublin."

Miners carry pistols. Lumbermen seldom do, but they had peavys with them—heavy sticks with an iron prong on the end—and with these they made the little doctor caper. Whenever he showed signs of stopping, the sharp spikes came dangerously near his toes and he would skip again.

At last he was totally exhausted and said: "Boys, for God's sake, let up. I am half dead."

"Well, then," said Dick, "we'll half bury you. Come along, boys."

The little doctor was lifted like a feather and right in the middle of the sandy road, exactly opposite the hotel where the officers of the county were holding a meeting, they proceeded to dig a grave, and here they buried him with his head sticking out of the sand.

"Now, boys," said big Dick, "we ain't heathen: we must have a funeral sermon. Come, Billy Prout, you have lots of chin-music; give us a short talk."

Billy was quick to respond as a rule, but drunk as he was he felt it was getting pretty serious.

"Why, boys, I declare I don't know as I can manage the job. I've been to lots of funerals, but it's kind of disconcertin' to have the corpse a-winkin' and a-blinkin' and a-lookin' at me. Ye can't say 'Blessed are the dead,' 'cause he ain't really dead nor really buried, and he sartainly ain't 'in the Lord.' He's built his house in the sand, and the winds and the floods have come, and he's in pretty bad shape. And, boys, if you and I don't make a change we will be, too. This man had a fair start in life. He had a good father and mother and a good education. He might have been a blessing and had everybody love him, but now every man's hand is against him. Boys, I can't be funny today. I trust he deserves all we've given him; and yet he has a wife and child, and I think we've gone far enough. I propose we pass around and look at the corpse, as is the custom at funerals, and leave him be awhile, and maybe he'll turn over a new leaf."

Accordingly the men, who were really softened by this talk of Billy Prout's, began to walk around the head of the doctor as it stuck out of the sand. Some of the boys could not keep from joking.

"How natural he looks!" said one.

"Yes; seems as if he might speak."

And he did—in mingled prayers and curses. But the boys shut him up:

"Hush! you're a corpse." "Try to be decent, now you're dead," and the like; and they all filed away, to find that the organ-grinder had finished his supper and escaped with his organ to safer company.

Do you wonder why the county officers did not come out of the hotel and stop it? They knew better. These big, good-natured fellows under the influence of drink would have killed them all if they had tried to thwart their will.

When the last of the lumbermen had filed off, they started to go out and release the doctor, when they saw a drunken man zig-zagging along from the other direction, and waited instinctively to see what he would do. To tell the truth, there was a comic element in it all which somewhat softened the awfulness of the deed.

The drunken man came reeling on and singing to himself a snatch of an oddly appropriate song:

Down among the dead men let him lie down.

Then he caught sight of the doctor's head. He staggered, looked frightened, and thought he was getting the tremens, he afterward said. He walked slowly round the head, the doctor's eyes following him.

"Where did that head come from?" he soliloquized. "O, say, good man, where's your body?"

"Good man," repeated the doctor, "help me out."

"How d'ye get in?"

"The boys did it for fun. Do help me! I'm nearly dead."

"Yes, and nearly buried too."

"O, do hurry. I'm chilled through with the wet sand."

But the man was too drunk, and his first effort ended in his falling right against the doctor and nearly breaking his neck.

In a few minutes the county officers got him out, and put him to bed in the hotel. But his usefulness in the lumber camps of Michigan was at an end, and he must pass out of the story, to make a better use of time, it may be hoped, than he had done in the scenes where we have known him.

CHAPTER XXVI. DARE-DEVIL KATE

Her name was Mrs. Katherine Deverell, but the name at the head of the chapter was that by which she was known in all the camps which centered in Woodside. She owned the "best" saloon in town—which means that she would allow no fighting there. It was characteristic of the neighborhood rather than of her real character, that she started her saloon when the settlement began, and a restaurant, on a strictly temperance plan, after the coming of the railroad brought her customers.

The two were on opposite sides of the street and the only connection between them was her personal ownership and supervision. Her husband had general charge of the saloon, under Kate's orders always, and she only appeared there, after the first, when there was a row to settle. The noise of fighting would bring her across the street in a hurry and then the biggest rioter might feel the cold muzzle of a pistol at his head and hear the cold, stern order, "Go somewhere else and fight."

Kate Deverell, the lumbermen said, was afraid of nobody. The fact was that all were afraid of her. They would have mobbed a man who tried to order them about in their drunken sprees, but they would never lay hand upon a woman in anger. Her cold rage was terrible. Very few men cared to face it a second time. So, by compliment in part to their own conscious power of terrorizing, they whom she overawed called her Dare-devil Kate and respected her, as they would never have thought of respecting her big and lazy husband, whom in business hours she ordered about as if he were a hireling who must obey, or he would have to go.

Yet this was the woman who sent George Andrews the first money he had received on his field.

When Andrews called to thank her, she said: "You see, elder, I am a minister's daughter, and I know how it is."

"Your father a minister!"

"Yes, it does seem queer to you, don't it? O, I was not always like I am now, Mr. Andrews," and Kate sighed.

Andrews was interested at once. "Tell me about it," he said.

"I can't now, but I will sometime."

Mrs. Deverell was a fresh, fair-faced woman, with the mildest of blue eyes. She had a kind heart, but when she was roused those light blue eyes blazed.

Just then a drunken man came staggering in. "Go and sober off where you got your liquor!" and Kate's finger pointed toward her own saloon.

She gave Andrews a quizzical look as she said:

"I'm going to keep my side sober, anyway."

The man had slunk out, cowed by Kate's eyes. The next moment those eyes were filled with tears.

"I have seen you at church a few times," said Andrews, "and I hope you will come again."

"I don't know. I love to come, but you make me cry, and you remind me of my

father and my old home life. I am afraid to come, for fear"—she hesitated a moment, "for fear I should break down, and what could I do?"

"Start afresh," said George.

"O, but you don't know what that means. Come in some day and I will tell you."

Andrews always told his wife such experiences. Somehow she had a way, a short cut, as it were, to many a knotty problem. The cares of the household kept her from reading as much as she would like, yet she managed to keep pace with her husband in his thoughts and even in his studies.

Kate had always been kind to the minister's children. She often called them in when they were on their way to school and would give them little lunches to take, for the school was built in the woods midway between two villages, that the expense of keeping it might be shared. One day they came bounding in with the news that Kate had given them some chocolates.

"And when we asked her for a drink of water, she gave us a bottle of pop!"

"I am afraid you are troubling Mrs. Deverell," said their mother.

"O, no. She asked us to come in."

One day when Mrs. Andrews had gone to nurse a sick family, George took his lunch at the restaurant, and when he had finished, put his hand into his pocket to pay.

"None of that!" said Kate. "Not a cent."

"Why?"

"No 'why' about it. You don't pay here."

"Well, if you enjoy giving it as much as I did eating it, we are a satisfied pair. And I want to thank you for your kindness to the children."

"O, that's nothing. I am hungrier for them than you are for your lunch. I was like them once."

"They bring up old times, do they?"

"Yes, but it is bitter-sweet. You see, Mr. Andrews, it's the old story. I have never told any one here, but when I was fifteen I was led astray. I don't blame any one but myself. I used to sing in the choir. Our church, like many a one in the South, was built in the woods, and we would have all-day meetings and then the long walk home, singing as we went. The mocking-birds answered us between, and I never hear the whip-poor-will but it brings the tears. I loved nature. The flowers, the birds, the magnolias, all seemed to speak to me.

"Then there came a man from the city. He had come for his health. He had a fine voice and he sang with us. He was the only one who seemed to drink in the beauties of nature as I did.

"He promised to marry me—but left me in my shame. I ran away and my child died. Then I took to drink to drown my sorrows. I nearly lost my situation. But one day I saw a drunken woman that the police were taking to the station. The awful look on that woman's face brought me to my senses.

"I married a riverman. It was a lonely life, my husband away half the time. After a while he was killed in the rollaway and crushed by the logs. It just hardened me, and I started the saloon. About a year afterward I married Deverell, and was happier than I had been for a long time. I had him take the saloon and I started the restaurant.

"One day while I was getting dinner for two of the boys from the camp I overheard them say something about Jim—that's my husband.

"Say," said one, "did you notice that man in the saloon over there?"

"Who? Deverell?"

"That ain't his name."

"What is it, then?"

"Don't he put you in mind of some one in Canada, down near Onawa?"

"My gracious, he does! Why, he's the very image of Jim McColl!"

"I'll bet ye the drinks it's him."

"Why, Jim had a wife and three children!"

"Yes, and Jim left them."
 "I didn't know that."
 "Well, he did; and it's him as sure as you're alive."

"I thought I should have dropped the dishes; but by a great effort I succeeded in calming myself. I found out that the men were on their way home to Canada, and they did not seem to know me. So I asked them where they lived and whether they were coming back."

"No," they said, "we have made enough to clear our farms and are going home for keeps."

"Did I hear you say that Jim Deverell came from Canada?"

"Well, yes, I guess you did, but we don't want to make no trouble for no one."

"O, there won't be any trouble," I said. "There's a good many here from Canada and everywhere else, for that matter, that have left their friends behind them. I always thought that Jim had some one back there, 'cos one day when he came in to lunch he let slip something that made me think he might have a wife there; but it's none of my business."

"Well," said the spokesman, "he has, and a mighty pretty little woman she is. She has three children; and his name ain't Deverell, either, but Jim McColl. His wife has to work like a nailer to make a living."

"I am kind of interested. Where did you say she lived?"

"In Hull."

"Will you tell her when you go back?"

"No; she's better off without him. He's nothing but a lazy loafer, anyway."

"You see I was lying, elder, but I had to know. The men left, and I saw them go straight to the depot. I felt as if I could shoot myself, like poor Lucy Winter did last week, but something kept me back."

"When Jim came over to supper he saw something was wrong, and 'What's the matter?' he said."

"O, nothing but one of my old headaches. I think I shall go to the city and see a specialist. They worry me."

"Do!" says he. "I guess we can run the two places for a day; and I hope he'll cure you."

"Jim was always kind to me, and that made it all the harder."

"I took a good deal of money with me, and once or twice I felt like clearing out for good, when I got to thinking of that little woman in Canada and her children, and how Jim didn't belong to me, and once I made up my mind to tell Jim what I knew."

"Then I thought I would write and send money to his wife. At last I got to crying, and I wished I was dead. Then I thought, 'Suppose I was the other woman!' and I felt wicked toward Jim."

"Then a good thought came to me. Send her some money and don't sign any name. I got a little comfort out of this, so I sent her twenty dollars and since then I have sent her some more, but always from different places."

"Now you see why I can't stand your preaching. I used to go quite often, for I am fond of music and I would go to hear the singing. The old elder was always preaching about the Jews, or pitching into science. That never worried me, and I would come away feeling quite chipper. Now you know it all, and you will think I am no better than poor Lucy—only I am not dead."

"And what are you going to do?" asked Andrews, too much troubled by this frank life history to venture to intrude with his advice.

"Do, elder! What can I do?"

"Well, let me think it over. It's a tangled skein. But I see you know you ought to make a complete break with your present life."

"Yes, but what can I do? I can't go back to sin for a living, and I am not strong enough to work."

"Don't you suppose a father would be as glad to see a prodigal daughter as a prodigal son? Don't you know that, as time goes on, an old man's heart grows more tender and

lives on the past, and he still hopes to see your face and would rejoice with all his soul to find you were saved?"

"O, if I only could!"

Andrews left in a troubled yet a hopeful frame of mind. If Kate could be saved, why not a dozen others who were living openly in the same way on his field?

[To be continued.]

President Ferrin Inaugurated at Pacific University

Wednesday, Oct. 14, 1903, was an eventful day in the annals of Pacific University, Forest Grove, Ore. This institution is emphatically a child of missions. In 1848, when Rev. George H. Atkinson, D. D., the first Congregational missionary to the Pacific coast, left the East, Dr. Baldwin of the American College and Educational Society urged upon him the idea of building "an academy which should grow into a college." Tualatin Academy was chartered Sept. 29, 1849, and in January, 1854, enlarged powers



were given to the institution by a change in the charter, and a collegiate department called Pacific University was added, of which Dr. Sidney H. Marsh was chosen president.

William Nelson Ferrin is the fifth incumbent of the president's chair. He was born in Barton, Vt., Oct. 11, 1854. When about a year old his father, Rev. C. E. Ferrin, removed to Hinesburg, Vt., where he remained as pastor of the Congregational church for twenty-one years. Here young Ferrin acquired his primary and academic training, and graduated from the University of Vermont in 1875. Subsequently the degrees of A. M. and LL. D. were conferred on him by his *alma mater*. In 1877 he went to Forest Grove, Ore., as instructor in mathematics. Four years later he was made professor of mathematics; and 1898, when the "Vermont chair of mathematics" was endowed, Professor Ferrin was elected to fill it.

In 1900, on the resignation of Pres. Thomas McClelland to accept the presidency of Knox College, Galesburg, Ill., Professor Ferrin was elected dean and acting president. After more than two years of effective service in this capacity, the trustees, on June 18, 1903, unanimously elected him to the presidency, believing that his long service in the institution, ripe scholarship and thorough comprehension of the ideals of President Marsh through two years' personal contact with him, coupled with a large degree of executive ability and an intimate acquaintance with the conditions to be encountered in the West, amply qualified him to fill that high and responsible position. This belief is fully shared by a large number who have known him intimately during his twenty-six years of residence in Oregon, and was voiced by the representatives of other institutions of learning in the state in the greetings at the inaugural.

As was fitting, aside from the president's inaugural address, the principal address of the day was delivered by Harvey W. Scott, '63, one of the first graduates of the institu-

tion, and for many years editor-in-chief of the leading daily of Oregon. The senior member of the board of trustees, Hon. Alanson Hinman, who presided at the inaugural exercises, was also a member of the first board, having been elected in 1848.

The future of Pacific University is hopeful. The faculty is harmonious in the fullest degree, and its relations to the growing student body are cordial. A larger endowment is needed to keep the college in the front rank of Pacific coast institutions; but friends, realizing the need, are preparing to respond liberally in the near future. O. H. H.

Brooklyn's Great Congregational Rally

Twenty-five hundred Congregationalists gathered in the Academy of Music the evening of Oct. 10. It was a thrilling and memorable occasion—such as would have gladdened the hearts of Beecher, Storrs, Behrends, and other devoted workers who are gone to their reward. With the Brooklyn Congregational pastors and invited guests on the platform, intrenched behind palms and white chrysanthemums; with their wives and friends installed in the boxes, beneath the Stars and Stripes; with a chorus of 250 and several orchestral instruments to lead congregational singing that reminded one of the soul-stirring praise at our national missionary gatherings; and with a program comprising some of Brooklyn's choicest speakers; the audience was treated to a succession of climaxes not often witnessed.

Most impressive of all, perhaps, from a denominational point of view, was the evidence that in this New England founded borough, whither has drifted such an influx of alien population, the spirit of Congregationalism yet abides. For this was purely a Congregational rally, instituted for the benefit of no society or individual, but in the interests of Congregationalism in general. The meeting was held under the auspices of the thriving Brooklyn Congregational Club; and much of its success is due to the persistent energies of Mr. Edward F. Cragin, chairman of the committee, and Mr. George W. Baily, president of the club. Dr. Lyman of South Church, "first in point of service among the pastors of Brooklyn," presided.

Dr. Hillis dwelt on the problems of immigration and of suburban growth, urging the business sagacity of the real estate agent in locating new churches and providing for our influx of foreigners. He said that the trolley car was rapidly transforming the city and prophesied that in twenty-five years a line of churches would extend from five to ten miles from the Borough Hall. The Church Extension Society should at once seize upon the strategic points and plan for future Congregational churches. Prof. Rossiter W. Raymond told what laymen want of their ministers, saying that ministers must do less in the churches and make laymen do more. He also urged that missions of large churches be made independent, saying that the Church was in danger of planting a wilderness of dependent growths, rather than a forest of independent trees. "Every Congregational church," he said, "should seek the opportunity to throw its children overboard, not to let them drown, but to make them swim."

Mr. Shelton reported two churches organized within the last year and another to be started in a few weeks. He emphasized the need of further extension work by citing the number of saloons in Brooklyn as compared with churches. Dr. Cadman's statement that the one present duty of the children of the Puritans was to keep Tammany Hall on the New York side of the East River was greeted with loud applause. Others who took part were Mr. Taylor, Dr. McLeod and Dr. Dewey.

OBSERVER.

The Home and Its Outlook

"Quiet and Ready and Free"

BY CHARLOTTE E. L. SLOCUM

Quiet and ready and free—
Quiet as waters are
Where vessels in safety ride
Within the harbor bar;
Now they swell,
And anon they fall,
Heeding the voice
Of the ocean's call,
Shining and quiet they answer all.

Quiet and ready and free—
Ready as soldiers stand
Waiting in moveless ranks
For the word of swift command;
True hearts throbbing
And nerves a-thrill,
Hand on trigger
Alert and still,
Waiting a sign of the Captain's will.

Quiet and ready and free—
Free as the birds in air
To circle or dart or float
Anywhere, everywhere;
South in autumn
And north in spring,
Buoyant borne
On the wind's wide wing.
As an inward law says, "Nest and sing."

Quiet and ready and free—
Master, I well may bide
For my heart's full choice is made
To follow my Shepherd-Guide.
Thine is the plan—
I can trust it all—
Thine the surety
I shall not fall,
Mine but to answer each moment's call.

Ethelinda's Hard Lesson

BY ANGELINA M. TUTTLE

One pleasant summer evening Ethelinda had been having a perfect gale of fun with the two yellow puppies. She had found an old accordion in the attic and its wheezy notes excited the two little dogs. They tried to sing like it. Then they ran madly about the yard and when Ethelinda would spring out at them from behind the syringa bush by the south door, both would yodel and yelp and run till their short, fat bodies seemed scarcely to clear the ground and their little toes fairly dug up the green turf trying to go faster.

Ethelinda laughed till the tears ran down her cheeks, and when the puppies stopped for breath, their pink tongues hung out and their fat sides puffed very fast. But they made little dashes forward and stamped their fore feet, seeming to beg for more of the fun. So Ethelinda squawked the accordion and away they would scamper round and round, faster and faster, till suddenly—aeough! That new tooth of Ethelinda's seemed to fairly jump into the air and seize her whole body in one big ache. Down went the accordion and both hands went to comfort her cheek.

Grandpa stopped laughing and said, "Why! poor child!"
Grandma just held open those warm, comforting arms of hers. All three were well acquainted with the ways of that naughty tooth.

No more fun that night. Ethelinda

rolled back and forth in her big bed in the big south chamber, and the big moon looked in through the big maple tree; but that big, big toothache monopolized everything for the little girl. Grandma came with all sorts of remedies—camphor, peppermint, liniment and a bag of hops hot from the kitchen oven. All the time they knew it was not much use, for had not the dentist said it would probably ache some till fairly through?

"O, that horrid old tooth!" moaned Ethelinda, and she rolled to and fro and sometimes sobbed and sometimes held her cheek hard.

Grandpa came up to comfort her. He patted her head with his large hand and called her by all her pet names and said how sorry he was.

"Shall I sing to help you to go to sleep?" he asked; and Ethelinda, holding her hot cheek very hard, mumbled something like "Yes, please."

So he began with "While shepherds watched their flocks by night," and "Hail the blest morn." He sang in a clear, pleasant tenor voice that lent a charm to the peaceful old hymns. He knew merry darkey songs as well, but tonight he sang only quiet hymns.

Usually it made Ethelinda happy to to hear him, but now that tooth spoiled even the hymns and the moonlight. She began to long to cry hard and loud but she tried to lie still and listen. Finally in the middle of "On Jordan's stormy banks," her body gave a great flounce across the bed, her hand tore itself from Grandpa's sympathetic clasp and a tempest of moans and sobs blotted out the music.

Grandpa sat silent and helpless a while, then as he arose to go and send Grandma up with some fresh remedy he laid a hand on Ethelinda's forehead and said sadly, "My little girl hasn't yet learned to bear pain."

Ethelinda doesn't remember now which conquered that night—sleep or the toothache, but she will never forget what Grandpa said about bearing pain. She knew she must learn arithmetic and history and geography, but to bear pain? Was that another lesson, and harder than any of the others? From that night she began to try to learn it.

The tooth came through in good time and the puppies continued the gayest of play-fellows. Ethelinda was happy all day long and forgot all about that hardest lesson till the day she fell from the great beam in the barn and sprained her wrist. Then as she lay white and subdued on the sitting-room lounge and the arnica and camphor made a drowsy mingling of smells, she asked Grandma,

"Must everybody even if they try to always be good, learn that hardest lesson?"

Grandma continued to bathe her forehead with the cool camphor. "What lesson, my pet?"

So Ethelinda told her what Grandpa had said the night she could not lie still and bear the ache in her tooth.

Grandma got out another handkerchief and wiped her own eyes. "Yes, Lamb-kin," she said, "we must all learn it sooner or later, I suspect. I've seen grown

women who had never learned it, yes and even men too, and that was sadder than any of their hurts."

"Is it more necessary than history and geography?" asked Ethelinda, and Grandma nodded her head.

"Is not learning it worse than old Mrs. Hurley not knowing how to read and write?"

"Much sadder," Grandma admitted. "To learn it is a great victory, child. The woman who has it well in her heart is greater than if without it she were a queen and led armies to battle. Greater than he who taketh a city, darling."

So Ethelinda lay very still and thought about Boadicea and Joan of Arc and Zenobia. She prayed God to help her not think how her arm hurt, and presently either it ached less or she felt stronger to bear it. One of the puppies came and lapped her fingers with his soft tongue and poked a cold nose inquiringly under her hand. Then he jumped up on the lounge and curled snugly down beside her feet, and Grandma let him stay though he wasn't allowed in the sitting-room and never on a lounge. Grandma fanned her gently and Grandpa sat very still in the south door. Ethelinda could see his gray head and knew he was not reading as usual. She wondered why, till she fell asleep.

It was a comforting sleep. She dreamed she was the Queen of Sheba, and the sphinx lay at her feet, but one of the pyramids had toppled over and its sharp edge lay across her wrist.

Music as a Resource

BY MABEL G. BACON

Mr. H. W. Mabie once gave a pleasant talk on Literature as a Personal Resource. It set me to thinking about music as a personal resource. That after all, it seems to me, is what most of us can hope to get from the study of music, and about all that most of us can get. In other words, we must acknowledge at the outset that we are to belong to the class of consumers rather than of producers of music.

As far as I have observed, few educated girls in America have not taken music lessons at some time in their short careers, while the number who make music a part of their actual wants is surprisingly small. The number of students who have plowed diligently through the first years of five-finger exercises and have even reached the inspiring heights of Czerny's School of Velocity would doubtless far outnumber those who have heard a Beethoven Symphony played by a good orchestra or even perhaps heard it thumbed out on the piano. While those who could tell by a glance at the program whether a concert is worth the hearing would be fewer still. In short, it seems as though we were putting our money and our effort into the wrong place.

In order that music may be to us "a personal resource," we must hear it and hear it intelligently. Of course this takes both money and effort, but so does any education. The new system of teaching English, which is, perhaps, best

exemplified at Harvard University, makes constant writing of "themes" an important part of the work. This cannot be supposed to train composition writers into authors. Just so the playing of scales and studies does not necessarily turn piano students into pianists. The exercises are no doubt helpful in training pupils to a good understanding of music, but they should be shown the reason for it all. The best a music teacher can do is to make clear what music is and what a lifelong joy it may be, and to teach that that joy is worth much striving. Music is a thing so much greater than "being able to play" that it is a pity that any one should have so low an opinion of it.

But you say it is not easy to hear the best music without effort. In small towns where there are few musicians one does not always have the opportunity of hearing one good concert in a year. For this difficulty there is one remedy: *Read music.* Read the best and read it voraciously. It does not cost any more to buy twenty of Beethoven's sonatas than to buy twenty coon songs, and there are parts of most of the sonatas that many music students of modest pretensions could play for their own edification, if not for that of their hearers.

The only ground for training any girl in music is some enthusiasm for it, latent or active. This enthusiasm may be slight and directed toward the less approved class of music; but it must be genuine. If she likes coon songs, very well, that is a beginning. So great a master as Robert Schumann said that popular music was to be diligently listened to—that it was "a mine of the most charming melodies." No advice for any musician, young or old, humble or exalted, could be better than that which Schumann has given in his short preface to the *Album for the Young*. For those who play, or who are learning to play, I should like to underscore the words in that preface, "Play always as in the presence of a master."

Just one word to the discouraged. Don't let people tease or snub you out of your enjoyment in your music. The early struggles of a violinist are not delightful to listen to, and the persistent playing of the wrong note may jar on a neighbor's ear; but if you are in earnest, you yourself will suffer from those discords and conquer them. The enjoyment of conquering will abet the enjoyment of the music. If that enjoyment is genuine, it will be a help and a solace to you all your life, and no one has a right to take it away from you. You are helping the good cause of music every time you listen with true intelligence, and every time you practice lovingly and faithfully. And the crown of happiness that music itself can give you is a very bright and precious one.

A Servant's Record

In your paper of Sept. 19, is an epitaph on Elizabeth Freeman, a family servant. It recalled to my mind one in a country graveyard, not many miles from here. Following the name and dates, is this inscription: "She lived unmarried, and for forty years was content to spend her wealth of love, and thought,

and bodily strength, as a family servant. Her Lord she served from her birth." On the reverse of the stone are the words, "He that loseth his life for my sake shall find it." Is not this an honorable record? R. B. M.

Baby Incubators

At the Mechanics Fair, Boston, one may see a demonstration of the fact that babies as well as chickens can be raised in incubators. This theory has been successfully carried out both in France and Germany, but the Bellevue Hospital in New York is the only place in this country which has ventured the experiment. The demonstration at the Fair is under the auspices of that famous hospital. There are five incubators, and three of them contain babies which were put there at their birth—a pair of twins and one independent infant. They each weighed in the neighborhood of two pounds when they were born, which in the case of the twins was at seven months, and of the other at six and a half.

The incubator is like a glass box and the baby can be seen from all sides. There is an intricate automatic arrangement for the circulation of air, and, if by any chance the temperature rises above what it should be, a little cover on the side of the incubator rises and lets in more air. The babies are taken every two hours during the day and every three hours during the night into a nursery which adjoins the room where the incubators are kept. They are weighed, then nursed and weighed again, thus showing just how much nourishment the child has taken; and an entry is made on the baby's time-slip which shows its condition every hour in the day. The infants sleep most of the time, but if they stir and cry in the incubator they are removed and their wants attended to.

The model nursery is a sight to refresh the eyes of any mother, everything immaculate and nothing unnecessary. It has one constant attraction in the presence of a graduated incubator baby who is now five and a half months old, and is being kept at the request of his parents rather longer than is customary. As this babe lay asleep in his little basket, all unconscious of admiring looks, no one could wish a finer, healthier-appearing child. There was a delicate pink flush on his fat cheeks which gave him the look of being raised in the outdoor country air. His charms received ample recognition from the feminine contingent who gazed at him through the glass which surrounded the nursery.

But the tiny creatures who were battling for a chance for life in a glass hot box looked rather more forlorn. They each wore a little white pique jacket, leaving the arms free, and had the trunk and feet wrapped in a cloth tied around the body with a pink ribbon if a girl, and a blue ribbon if a boy. They were very small, but had strength to yawn and stretch like any baby, and doubtless there will come a day when they shall take to themselves all the prerogatives of a genuine, lusty, brought-up-any-way baby.

It is a wonderful thought that a fragile bit of humanity, who has come into the world too soon and found it an alien place, can be induced to reconsider its decision to slip quietly out of existence and can be reared successfully by an incubator mother. E. H. G.

I went in search of Beauty,
Up and down, and far and wide
And streaming, beaming, gleaming
She was ever at my side.

I went in search of Beauty,
Over meadow, over mart,
And leaping, creeping, weeping,
She was ever in my heart.

—Robert Loveman.

Closet and Altar

ALL SAINTS

In whom ye also are builded together.

The perfection of Christian strength, wisdom and joy was not possible to Christian men apart from communion with each other. It was not enough that the solitary soul should be brought into fellowship and union with Christ; it was necessary, in a far higher sense than that in which the writer of the Acts of the Apostles used the words, that "all that believed" should be "together" and have "all things in common." Free and habitual communion with each other was almost as necessary for the development of the new life as free and habitual communion with God.—R. W. Dale.

Kindness, gentleness, consideration for all with whom our earthly lot is cast—these form the practice-ground for the ultimate satisfactions of the communion of saints in heaven.—I. O. R.

I live to learn their story,
Who suffered for my sake;
To emulate their glory,
And follow in their wake;
Bards, patriots, martyrs, sages,
The noble of all ages,
Whose deeds crown history's pages,
And time's great volume make.

I live to hold communion
With all that is divine;
To feel there is a union
'Twixt nature's heart and mine;
To profit by affliction,
Reap truth from fields of fiction,
Grow wiser from conviction,
And fulfill each grand-design.

The difference then betwixt us and them is, not that we are really two, but one body in Christ, in divers places. True we are below stairs and they above; they in their holy day and we in our working day clothes; they in the harbor, but we in the storm; they at rest, but we in the wilderness; they singing, as crowned with joy; we crying, as crowned with thorns. But I say we are all of one house, one family and are all children of one father.—John Bunyan.

The real union of the human race lies in oneness of heart. Many languages will be no barrier. One Spirit and man will understand man.—F. W. Robertson.

Our heavenly Father we rejoice in the blessed communion of all Thy saints, wherein Thou givest us also to have part. We remember before Thee all who have departed this life in Thy faith and love, and especially those most dear to us. We thank Thee for our present fellowship with them, for our common hope, and for the promise of future joy. O, let the cloud of witnesses, the innumerable company of those who have gone before, and entered into rest, be to us for an example of godly life, and even now may we be refreshed with their joy; that so with patience we may run the race that yet remains before us, looking unto Jesus the author and finisher of our faith; and obtain an entrance into the everlasting kingdom, the glorious assembly of the saints, and with them ever worship and adore Thy glorious Name, world without end. Amen.

For the Children

The Boston Cats

A Little Cat played on a silver flute,
And a Big Cat sat and listened.
The Little Cat's strains gave the Big Cat pains,
And a tear on his eyelid glistened.

Then the Big Cat said, "Pray rest awhile";
But the Little Cat said, "No, no,
For I get pay for the tunes I play";
And the Big Cat answered, "Oh!"

"If you get pay for the tunes you play,
I'm afraid you'll play till you drop;
You'll spoil your health in the race for wealth,
So I'll give you more to stop."

Said the Little Cat, "Hush! You make me
blush;
Your offer is unusually kind;
Though it's very, very hard to leave the back
yard,
I'll accept if you don't mind."

So the Big Cat gave him a thousand pounds,
And a silver brush and comb,
And a country seat on Beacon Street,
Right under the State House dome.

And the Little Cat sits with the other little
Kits
And watches the bright sun rise,
And the voice of the flute is long since mute,
And the Big Cat dries his eyes.

—Arthur Macy.

How Alice Found Her Mamma

BY EMELYN D. CHANDLER

Alice was a doll. So her mamma was a little girl, of course—a little girl named Lina. Now there was to be held, in the old city of Salem, a big three days fair, and Lina's mamma was to help at one of the tables. She took her little daughter with her, and the child spent whole days, only going home for her dinners.

You must know that in those days, the beautiful dolls with porcelain heads, glass eyes and real hair, were not at all common, as they are now. Sometimes some fortunate little maiden would have an aunt or a generous-minded uncle, who traveled a great deal, and who would bring her one from the far-away city of Paris—but such dolls were not often seen.

On the very first day of the fair, Lina was watching some ladies arrange the table that stood next to her mother's, and right in the center they placed a beautiful doll, the loveliest doll that she had ever seen! She had long flaxen hair and blue eyes, and her lovely head would turn, and each day she was dressed in a charming new gown.

Lina loved dollies more even than most little girls do, and from the moment she first saw this one, it seemed to her as if there were nothing else in the whole fair worth looking at. She used to stand by that table by the hour, and gaze at the lovely doll child, and wonder and wonder how it would seem to own such a dolly as that.

One day she was dressed in a dainty white dress, all tucked and ruffled; another day she wore a black and white Japanese silk all trimmed with rows of cherry velvet; and this dress was made real little girl style, "all buttoned up and down" behind, with wee cherry-colored buttons; and on that day she carried a little jump-rope in her hand, as if she

were just going out to play. On the third day she was dressed in blue poplin, trimmed with narrow white silk fringe, and she had a charming little blue parasol, just to match, that would open and shut. A red-lined sealskin sack and cap were displayed as belonging to her, and other pretty hats.

Each day she grew to be more wonderful and more entirely delightful to the little girl who stood by the table and looked and looked with longing eyes.

The dolly stood in her place till the very end of the fair, and almost every body who came to look at her, saw also the little girl with the eager face, and many people wished that she might have the doll which she evidently so much admired.

Now it so happened that the lady who did have the doll, was a dear friend of the little girl's mother, and she had watched the quiet upturned face, many times, while the fair was going on. Her own children were all grown up, and did not care to play with dolls at all, so perhaps you can guess what she did with this beautiful creature, all nicely put up, with her whole wardrobe, her jump-rope and sunshade, in a large, dark green box!

On New Year's morning, which came only a few days after the fair had closed, Lina heard her mother calling her—and the dear mother-voice had a great deal of love and gladness in it, as it said:

"Come little daughter, come into the sitting-room, there is something here for you!"

Quickly the child ran, and there on the sofa lay a large, dark green box, plainly marked with her name. Her mother left the room, so that Lina was all alone with the big box—I think she may have peeped through the crack of the door, for I am quite sure she would have wanted to see her lassie's face when she lifted the cover.

Well, the cover was lifted, and there, inside, lay the beautiful doll—the very one that Lina had loved so at the fair, and thought she should never see again—there she lay, and she was her very own now, her own to keep!

She named her Alice, and she loved her just as a little mamma should love her child—and she kept her, how long do you think? She kept her till she was a grown-up woman, and had a little golden haired girl of her own! And now, this little golden-haired girl plays with Alice.

Some other day I am going to tell you how Lina went to housekeeping, with Alice for her child.

For the Sunday Schools of Massachusetts

Perfect fall days, an untiring local committee of arrangements and a program of real attractiveness were features of the Bay State Sunday School Association last week. Over 2,200 delegates had registered. This host found itself in a city of 50,000 which but a few decades ago was a straggling village. Men of brains have cut fortunes from soles and made Brockton a shoe center with a daily output of 60,000 pairs. Prominent among these successful manufacturers is Mr. George E. Keith of South Church, chairman of the local committee. The convention responded to the push

and principle of the city, the streets of which have been clean from any saloon for fifteen years—save one.

The meetings were held in three of the six Congregational churches and in the new and beautiful Methodist edifice. The keynote was struck in the preparation service. There Dr. F. E. Clark presented the thought of God's Being and Presence. The children's service, under the direction of Miss Lucy G. Stock, afforded an opportunity to see a portion of the Sunday school army of Brockton and to hear Mrs. L. F. Bryner and Mrs. J. W. Barnes.

From the opening it was necessary to hold simultaneous sessions at night, and during the day audiences were large. One of the features was the informal but scholarly addresses of Dean Buell of Boston University School of Theology. The defects and values of the verbal method of Bible study were considered, and the historical method exalted in concrete illustration by an analysis of the epistle to Philemon. Dr. J. L. Hurlburt, always a favorite with old Chautauquans and later Sunday school teachers—emphasized the opportunity of the school as a Soul Winner and the needs of Trained Workers. Dr. A. F. Schauffler in clear and trenchant language exposed the weakness of modern pedagogues in withholding Christ from the younger child and in following too closely the so-called scientific conclusions of the "questionnaire." Two successful pastors and teachers, Drs. D. N. Beach and S. H. Woodrow, unfolded the Supreme End Sought in Religious Education.

The convention was fortunate in the presence of men and women trained in practical methods. Marion Lawrance, Mrs. Bryner, Dr. W. A. Duncan, Prof. G. W. Pease, and Miss Margaret M. Slatery made up a galaxy of the first magnitude. In addition the department secretaries, Mr. H. S. Conant, Mrs. F. V. Stebbins, Miss A. R. Kinsman and Miss Stock, made creditable reports from the various districts and conducted conferences which were largely attended and helpful. Following the example of last year a Pastor's Conference was held, Dr. Schauffler directing. Pastors were present from every part of the commonwealth, the number of Congregationalists being noticeably large. At the pastor's conference a year ago 200 were present at Springfield; this year the old First Church of Brockton was packed to the doors. Two subjects not commonly discussed in conventions were Sunday School Music and Architecture. Rev. Woodman Bradbury and Charles L. Ziegler spoke instructively upon the former topic and Rev. A. F. Pierce and W. F. Andrews upon the latter.

In an unusually strong set of resolutions the convention put itself on record as grateful for the light shed on the Bible by the historical method of study, and states its desire for a course of graded lessons. This shows as so many things nowadays are showing that Sunday school people and the Christian educators and leaders of thought in the seminaries and elsewhere are getting together. The prospects for Sunday school work were never so bright as they are today.

The president elected for the coming year, Mr. Appleton P. Williams of Upton, has long been known as a member of the state committee and a consecrated, capable man. During the convention Mr. W. N. Hartshorn, chairman of the international committee, was always greeted with applause in recognition of his invaluable services as the long time chairman of the state executive committee. The new board is substantially that of 1903.

W. P. L.

The egotism of Domitian, who so sorely persecuted the Church, caused him to erect a statue of himself in the Roman Forum. Part of the colossal pedestal of this has just been found in the ruins of Rome. Gibbon pilloried him for all time with his phrase, "the timid and inhuman Domitian."

The Conversation Corner

More Odds and Ends

YOU know that it was the end of your vacation reports two weeks ago "unless something very nice should come in" before that Corner was issued. I am glad I made that reservation, for two unexpected letters have come in—as I felt sure they would!—to which the exception ought to apply, because they are both from new members just arrived home, one writing from the East about her vacation in the far West, and another living in the—West writing about his vacation in the East.

I was just repeating the adjective before the last "West," but I remembered that Mr. Grout, the young man who looks out for the pictures and that sort of thing in the office, said to me, "Why, Dakota isn't in the far West!" Then, of course Ohio cannot be—but it was when I was a boy; people used to talk about "going t' the 'ho," which seemed more unknown and remote than Alaska or Siberia do now. (What did they mean, Old Folks, the Ohio River, or the Western Reserve—or what?)

Well, the Ohio boy is the same one mentioned in the Corner of Aug. 22, as on his way to the ocean, which was a new world to him. I am glad he sends his own picture along with "Ebenezer," for you know that cats are only rarely allowed to appear in the Corner nowadays, and never unless attended by an escort.

Dear Mr. Martin: I received the certificate and your letter. . . . At Winthrop Beach we had a fine time. We went bathing every day. A few days I dug clams in the flats, and found starfish which have been very interesting to our friends at home. Another boy and I made elevated tracks in the sand for a spool to run on, but the tide would wash the tracks away every day. I caught a big flounder which our landlady cooked for breakfast. It was about a foot long.

All these pleasures had to end and now I am a hard-working schoolboy. If you could see my new football trousers you would know I have fun at home too. I would like to have seen your cat and found out whether he was pretty and playful as Ebenezer. The Corner seems nicer than ever since I have been at your office. Your little friend,

Columbus, O.

LOWELL M.

I know about that "fun at home," for only two or three days ago a little fellow peeped into my library and said, "See my new football trousers—papa got them at Jodun-Marshes, and they sold all of them but two pairs, and they are thirty-nine cents." And I don't believe that boy will ever feel bigger or happier in all his life!

Dear Mr. Martin: I visited my cousins out in South Dakota and had a fine time. My uncle had a dear old pony they called Flossy. I think she loved children. My cousin Ralph would ride on horseback all around town with no bridle; just a touch on the neck would guide her any place he wished to go. One day grandma, papa, mamma and I went to visit some friends, and we had to cross the creek. Papa let Flossy stop to get a drink and when we started to go out I guess she thought it was a little too hard, for she backed us right back in the water and wouldn't pull us out. Papa pulled the buggy out, but we all loved Flossy just the same, for we had such nice rides on her back. I hope you will see the picture with five of us children on her back. I am the one riding close to her tail!

West Peabody, Mass.

AMY H.

Alas, we cannot see the equestrian quintet—the engraver found the picture could not be reproduced satisfactorily. I wish a picture could have been taken of the party as Flossy was backing them into the creek! I wonder which seemed the stranger—the broad ocean to Lowell, or the broad prairie to Amy. But what would the prairie children think of Monadnock or Wachusett?

Since the printings of those final reports, a Massachusetts boy and a Connecticut girl send accounts of their vacations, respectively on the St. Lawrence River and the Hudson River—pity they did not send them along before! The girl has a good description of her visit to

. . . Newburgh and Washington's Headquarters. We saw the piano that is one hundred and thirty years old, and heard a man play on it. It had not been tuned for over forty years. [I would like a piano of that sort for economy's sake!] I do not think the room



with seven doors and one window is any thing wonderful, for we have a room at home with seven doors, two windows and three cupboard doors beside. [Washington could not have had better fare in his famous room than I did in your ten-doored dining-room when I was in it in June!] EDITH T.

Speaking (above) of the non-admission of cats, you ought to see the letters I have had in answer to the Iowa boy's ? about a cat magazine in the Sept. 26 Corner! I sent the information to him direct (for which purpose he was wise enough to inclose stamps!), but if any other cat-fanciers wish the same help they will doubtless get it by addressing Cat Magazine, respectively at Palmyra, N. Y., and Dayton, O. A lady in Connecticut writes of a "Sunshine Society" worker in Maine devoted to cat interests, and later I had a letter from the "Evergreen Cattery" in that state. (Happening to mention this letter at the dinner table a lady gravely remarked, "I thought that was Kittery!") This letter says, in answer to Edward G.'s special question:

. . . The Angoras are the most popular and the handsomest. A new fancy however is found in the Manx cats, almost tailless and with short, silky fur, which are always, I think, tiger cats in color. They are said to be very affectionate. The Angoras range from \$5 to \$25 for farm-bred cats, and \$25 to \$250, or even more, for city-bred.

I cannot see why a city-bred cat should be worth any more than a country-bred

cat, and if I order an Angora I will take the latter and give the \$225 difference for the missions in that Angora region in Turkey, some of whose children are Corner members! In fact just as I write this two of our Corner friends—not children, and not Old Folks—are sailing away from Boston for a mission on the Black Sea near Angora, and I have no doubt we shall hear from them sometime, either about cats, or something else. It is curious that we have now got around to exactly where we started in one of our first Corner issues seventeen years ago this fall—asking and answering about Angora and Manx cats!

And now the Des Moines boy—a former Cornerer—writes to say that this is a personal fancy of his, his real business being to "handle parrots," of which 1,500 to 1,800 are sent out every year; I hope he will "handle" them carefully or "Folly" may have some remarks to make! He ought to send us some parrot stories.

[4 lines more.—D. F.] Here they are from a Vermont girl:

. . . I am going to sell a grown dog for \$25; the puppies are \$10 and \$15 apiece.

For the Old Folks

GENERAL PUTNAM AGAIN

My Dear Mr. Martin: I see the Corner is talking about General Putnam. Over sixty years ago a man said to me, "Bring me a drink of water and I will tell you a story about Old Put and the Indians." I heard this story.

California.

C. E. D.

The story was about the capture of Putnam in the French and Indian war, and his escape from camp on the side of a lake by borrowing a pair of skates (of the use of which he pretended to be ignorant) and suddenly dashing down the lake. That was Putnam-like, of course, but although he was captured near Fort Edward in 1757, and tied to the stake to be burned, by interposition of a French officer he was released. I find no hint in history of the skate story.

Would you believe it? I have had an answer to the wolf-den torch ? in Sept 26!

Dear Mr. Martin: I have in my possession the identical historical torch that Israel Putnam left in the wolf's den at Pomfret. It was presented to my husband, Major Horace Goodwin, commander of the Putnam Phalanx at Hartford, on the return of the battalion from visiting Putnam's grave at Brooklyn, in 1860, by an old gentleman, who said that he himself, some fifty years before, crawled into the cave beyond any point ever reached by any one save old Put himself. It has been on exhibition at the Centennial and World's Fairs and no one has ever denied that it was the identical torch. I will be happy to show it to any one who is interested. Mrs. P. C. G. Malden, Mass. (1 Everett St.).

I called two days ago and saw the torch, inclosed in a glass tube provided by General Hawley, who was instrumental in having it sent to Philadelphia, as Mrs. Roger Wolcott was in sending it to Chicago. It is a small roll of birch-bark, about four inches long, having no doubt been much longer when it first greeted the eyes of the wolf. What a pity that the General did not take out his pencil and write I. P. on one corner!

Mr. Martin

The Wages of Sin*

By Rev. A. E. Dunning

If ears were not so dull of hearing few sermons would be needed other than the simple facts of history and biography. The story of Absalom is its own warning. Yet a multitude of young men who have heard it often are following in his steps, and many more are looking in that direction and feeling its attractions. To a fine personality, unusual natural gifts, and a fortunate position, the opportunities for selfish pleasure are great and the temptation to seize them is strong. The handsome young man with the credit of a rich father to draw on, flattered by friends, admired by women, with abundant leisure, is not only in danger, but liable to become dangerous to others. The mischief Absalom wrought was not his alone. David and the leaders of Israel shared the responsibility and the punishment for it. The sins of a generation had been working unchecked till they reached the crisis in the greatest revolution of David's reign. The wages of sin appear in:

1. *A corrupted nation in disorder.* Absalom had stolen the hearts of the men of Israel [2 Sam. 15: 6]. But he had spent years in getting them in a condition to be stolen. A bad man may steal money, but he cannot steal men till they cease to be governed by right principles. Then they are hardly worth stealing. Plot and counterplot followed one another quickly in Absalom's attempt to seize the throne, revealing how completely distrust had weakened the nation. No one was sure of his neighbor. Spies were everywhere. The amount of lying recorded is appalling. Absalom lied to his father, pretending that he wanted to go to Hebron to worship Jehovah [15: 7-10]. Ziba lied to David. Compare 16: 3 with 18: 26, 27. Hushai lied to Absalom [16: 18, 19] and the historian tells us that Jehovah used his lie to answer David's prayer and bring evil on Absalom. Compare 17: 14 with 15: 31. These examples are enough to show how the divided nation had fallen into moral decay through the working of the sins of its rulers. David and Absalom had sown the wind. The nation was reaping the whirlwind.

The history simply records the progress of a certain and natural law. Men who begin to be untrue to God and to themselves become false to one another till the structure of society is ready to fall apart on any sudden shock. The bold usurper, the multitude shouting, "Absalom is king in Hebron," his march on Jerusalem, the fleeing king and his weeping followers, and the cursing Shimei are the same wages of sin that every nation must accept whose leaders have been untrue to God.

2. *A ruined life ended.* Absalom had some claim to the throne. He was probably the oldest living son. David was growing old and feeble. It was probable that others were plotting to seize his inheritance, and it may be that he suspected that David had already promised Bathsheba to put him aside in favor of Solomon. But he used unworthy means, corrupted some by false promises, de-

ceived those whom he could not trust with his plans, was himself deceived through his father's cunning and drove to suicide the man whose counsel might have saved him.

Here again is the record of the working of a simple and natural law. Christ expressed it in the question, "What doth it profit a man to gain the whole world and forfeit his life?" Absalom had already destroyed himself. The fitting conclusion of his career was that the man who had repeatedly saved him from the consequences of his crimes, and to whom he had never shown gratitude, should thrust darts through his heart as he hung helpless from an oak tree.

3. *A broken hearted father.* David won his kingdom and lost his son. What did he care for the victory of his army, as he cried out in his agony, "Would I had died for thee, O Absalom, my son, my son." The dart had pierced Absalom's heart but a sharper one had entered David's heart, for the boy he had so passionately loved, who had met his death trying to kill his father, had been helped on to his ruin through past years by his father's weakness and sin. By his own evil deeds openly known David had made it impossible for himself to save his wayward son. David reaped after all the most cruel wages of sin.

It will be difficult for the unbiased student of this record to keep the admiration for David as the hero of Israel which has long prevailed among readers of the Bible. If one is satisfied that David wrote the Psalms which bear his name, then he must construct from them the picture of an inner life which is spiritually heroic. He may contrast the sentiments of David with his deeds, and may feel assured of the victory of his higher nature, which found expression in songs of triumph over the disposition that revealed itself in falsehood, treachery and

murder, that at the last struggle to keep his kingdom put grief for the death of a wicked son above his duty to his people, and that bequeathed to his successor the task of executing the lieutenant who had been faithful to him in every crisis.

But no honest student of the history of David's career can shut his eyes to the fact that the greatest king of Israel himself reaped the harvest he had sown. For him, as for all men who plunge into willful wrong doing, the "wages of sin is death." It is through the songs of penitence and trust which David is said to have written that we may be persuaded that he saw by the eye of faith that "the free gift of God is eternal life in Jesus Christ our Lord."

The Church Prayer Meeting

Topic, Nov. 1-7. How Has Your Christian Faith Changed Since Childhood? 1 Cor. 13: 8-13; Heb. 5: 12-6: 3.

In the form of its expression? in the shifting of emphasis? in its relative importance in your sight? [For prayer meeting editorial see page 608.]

He held firmly to the view of religion as mainly an affair of apparatus that finds so much favor in our day. When in London he always attended the ministrations of a colleague who allured to brighter worlds by means of lantern slides sandwiched in between the prayers and the sermon, and by catchy advertisements of the variety show of the Sunday to come.—*Whiteing's The Yellow Vase* (Century Magazine).

That it's in every way best,
you quickly learn by test.

ELECTRO Silver Polish SILICON

Over a million housewives say our way is the right way. Powder for dry polishing, Soap for washing and polishing. Grocers. "SILICON," 20 Cliff Street, New York.

Golden Grain

As a food product corn heads the list of grains in the nutritive elements, necessary to human sustenance. The processes of extracting and retaining these valuable food properties have made

Karo

CORN SYRUP

The Great Spread for Daily Bread

A golden syrup so good, pure and wholesome, that the infant, invalid or dyspeptic can eat it with safety. It's a table delight for morning, noon or night. Coaxes the appetite and makes you eat. Sold at all grocers in airtight, friction-top tins. 10c, 25c and 50c.

CORN PRODUCTS CO.,
New York and Chicago.

*International Sunday School Lesson for Nov. 8. David's Grief over Absalom. Text, 2 Sam. 15-20.

The Lake Mohonk Indian Conference

By A. E. D.

A traveler who had visited every continent and nearly every clime was standing on the piazza of the Mohonk Lake House, one afternoon last week, gazing on the rugged cliffs draped with the brilliant colors of autumn vines. The placid waters, stirred only here and there by lazily moving boats, were a mirror, reflecting the gray and gold and crimson of the perpendicular rocks and the blue sky above them. Forests of brown and yellow and red stretched in billowy waves far down to the broad valley with its villages and farms and winding roads among green fields away to the Catskills, whose outlines were melting into purple haze as the sun sank lower and poured his warm ever-changing light over the nearer hills. The traveler remarked that he had been asked to write a magazine article describing the most beautiful place he had ever seen, and that after considerable thought he had made up his mind to choose Lake Mohonk as his theme.

He added that while the natural beauties of the place were unsurpassed by any he had seen, they were associated with certain moral and social qualities which made this resort unique in his experience. This may be true during the whole season, but Lake Mohonk has come to be most widely known through its two annual conferences—that on arbitration in May when the house opens and the Indian Conference with which it closes. For the twenty-first time, Oct. 20-23, the friends of the American Indian assembled to discuss his progress and needs, his relations with the Government and missionary societies and schools. Many faces were to be seen which have been in the conference for a decade and even a score of years, while new recruits, as every year, were added. One of the Smiley twin brothers, Alfred, has passed on during the last year. The other, Albert, whose hospitalities were enjoyed by about 150 guests, appeared unchanged as did his younger brother and wife. Whether it is the Quaker spirit or the disposition of unusual benevolence that distinguishes these people who are Friends in the noblest sense, their presence seems more a benediction every year.

Space does not permit the mention of the members of the conference. A majority of the names are widely known. Here are Congressmen, Indian Commissioners, educators, officers of the army, clergymen, missionaries, editors, business men. Their wives are here too, for Mr. Smiley shrewdly says that such busy men would hardly be persuaded that they could take so much time if the attractions of Lake Mohonk did not appeal so strongly to their wives that they become powerful persuaders to re-enforce the claims of the dependent races. A considerable company of late staying patrons of the house occupied all the space left vacant in the great parlor.

No attempt would be successful to condense three day's discussion into one or two columns of *The Congregationalist*. Some of the questions considered were local, such as the settlement of land claims of the New York Indians, and the injustice done to the Pimas. Others concerned details of industries by which Indians earn a living, such as basketry and lace making. Some topics were appropriately avoided at this time, such as the investigation now going on of scandals connected with the Dawes Commission in relation to the allotment and sale of lands in the Indian Territory. The conference by resolution commended the action of the President, Secretary of the Interior and Department of Justice in instituting the investigation. But topics of importance remained which absorbed the attention of the conference and compelled the enforcement of the time limit in public meetings, though the afternoon being left free afforded plenty of opportunity for private friendly discussion.

Ex-Secretary of the Navy, John D. Long, presided over most of the sessions, with the skill acquired by long experience, and contributed not a little wisdom in his own brief addresses. The aim of the conference, in a sentence, is to help the Indians, through legislation, education, sympathy and religion to become useful and independent American citizens. The progress of the year in Indian affairs was indicated in a paper by Indian Commissioner Jones, read by Hon. Darwin R. James. The most notable feature was the abolition of twenty-one agencies, placing them under bonded school superintendents. The most interesting session was the one devoted to the religious aspect of the Indian question, though this subject of course appeared in addresses of missionaries, teachers and superintendents of schools. It was generally agreed that the Indian cannot be made a good citizen by education unless his moral nature is developed, and that this can be done only by basing morality on religion. By a recent ruling of the Secretary of the Interior the pupils in the schools may be instructed in religion three hours in the week. This gives an important opportunity to the churches and lays on them the responsibility to meet it. The most remarkable address on this subject was made by Archbishop Ryan of the Roman Catholic Church, a member of the Board of Indian Commissioners. He set forth skillfully the claim of the Church to be the only source of authority in religion, affirmed that its authority is based on the certainty a "Thus saith the Lord," and that teachers of the "denominations" were placed in a most illogical position when they attempted to teach religion. While denying that Roman Catholics made any attack on the public schools, he said that Catholics held that the teaching of religion was essential, that it could be taught only through the authority of the Church, and therefore that Catholics provided for the teaching of their own children and paid in addition their share of the taxes for public education. While this assertion of the policy of the Roman Catholic Church by an officer appointed by the Government was not by many regarded as in good taste at such a meeting, an audience could hardly have been chosen better able to appreciate its significance or more likely to oppose it strenuously.

Dr. Lyman Abbott maintained that education should be provided by the Federal Government for all dependent races so far as needed, and that the administration of their affairs so far as needed while they are in a dependent condition, should be committed to the United States War Department. These positions were ably defended by him, but as ably controverted by others. They will probably be brought up again for discussion next year.

The platform unanimously adopted by the conference, more brief and compact than usual, summed up the discussions, but of course left out some of the most important matters, because of differences of opinion. The platform is as follows:

The Indian problem is approaching its solution, leaving us confronting the larger problem of our duties toward the peoples who have recently become subject to our Government and dependent on our care. In dealing with the Indians the objects to be accomplished are no longer questioned: they are the abandonment of the reservation system; the discontinuance of Indian agencies; such education of all Indian children as will fit them for self-support and self-government; access to the courts for the protection of their rights; amenability to the law in punishment for their crimes; the same liberty that white men enjoy to own, buy, sell, travel, pay taxes, and enjoy in good government the benefits enjoyed by other taxed citizens; and by these means a speedy incorporation of all Indians, with all the rights of citizenship into the American commonwealth.

The best methods to secure these results are not wholly clear, but the experience of the past points to the following conclusions: The agency should be discontinued in all cases where the land is ready

for settlement, and the Indians, when necessary, should be temporarily placed under the care of a bonded superintendent with limited powers, and the policy of the Indian Bureau in this direction is strongly commended. Whenever practicable the education of Indian children should be provided for in the schools of the states or territories if necessary for untaxed Indians at federal expense or out of Indian funds; wherever this is not practicable, provision should be made by the Federal Government in Indian schools. The Indian should be encouraged in industrial arts, both in the preservation of their own and in the acquisition of ours; the end should always be their industrial and moral development. The work of the Government, whether national, state or territorial, in providing for secular education does not lessen the responsibility of the churches for the religious education of the Indian. We regard with interest and hope the recent action of the Secretary of the Interior opening the way for religious work of the churches in connection with Government schools, and we urge the churches to co-operate with each other and with the Government in this work. The same principle should govern us in all our dealings with other dependent people: their civil rights should be scrupulously safeguarded; liberal provision should be made by Congress for their development and civilization; their industries should be encouraged; and their education should be provided for, that, whatever may be their final political relations to the United States, they may be equipped, at the earliest possible day, for self-support and self-government.

Dr. Dana Installed at Exeter, N. H.

In the recently completed edifice of Phillips Church, with its beautiful architecture and noble organ, the ministers and delegates of twenty-three churches convened, Oct. 22, to install as pastor Dr. S. H. Dana. The council included churches of the leading cities of the state, beside those of the



REV. S. H. DANA, D. D.

vicinage. Rev. W. L. Anderson of Exeter was moderator.

The resolutions of the dismissing council in Quincy, Ill., as also those of Dr. Dana's former people, evince alike the high honor in which Western Congregationalism holds him and the extreme good fortune of Phillips Church. A lover of the truth, sincere and helpful as a preacher, a forceful administrator, educator, philanthropist, citizen, the first man in a city of 40,000 souls—these are his credentials. Instead of seeking to make a detailed doctrinal statement to the council, the candidate sought rather to disclose his spirit, purpose and intent. All were impressed by his vivid sense of the presence of God, his appreciation of the needs of men and his firm belief in the possibility of winning them to the life of the church. The council unanimously concurred with the action of church and society.

After a reception and dinner served at the Squamscott House by the Thursday Club of the parish came the services of installation. Dr. B. W. Lockhart of Manchester offered the invocation. The sermon, by President Tucker of Dartmouth, was a powerful portrayal of the connection between the spirit of faith and the Scriptures and the apprehension of the conceptions of righteousness and redemption by men of all times. The charge to the people by Dr. G. E. Street, active pastor for twenty-five years and now pastor emeritus, on account of his detention was read by Rev. Henry Hyde.

Phillips Church may well be congratulated upon securing for this educational center a graduate of Phillips Andover, Yale and Andover Seminary, possessed of an experience of over a quarter of a century.

W. A. B.

The Literature of the Day

A Story of Kentucky

This is a story* which not only will be popular, but deserves to be. Mr. Fox has proved once more that all the essential elements of great romance lie in our common American life, given the eye to see and the power to select, co-ordinate and interpret them. His story is happily set with the background of Kentucky life, which, with its romantic beginnings, its racial contrasts of mountain and of valley, and its aristocratic self-consciousness, affords an atmosphere for his art. We have had Kentucky stories in abundance, but not even Mrs. Banks has known how to utilize the larger materials which offer as simply and powerfully as Mr. Fox has done in this tale of the growth of a man in the midst of the contest between freedom and slavery, which culminated in the division of families at the outbreak of the Civil War.

The story begins in the mountain valleys with their narrow intensity of life. It shows us the mountaineers with their homely virtues and their bitter feuds. Perhaps the most heroic character in the book is the mountain girl, Melissa, a true woman, heroic in self-sacrifice, both in her endurance and her deeds. Yet she is drawn with hardly more sympathy and

loves best. It is a remarkable book which has two such women in it as Melissa and Margaret.

The little college town is drawn to the life. The desolations of the war are strongly pictured—perhaps the dashing bravery of Morgan and his men awakens the author's enthusiasm more than anything else in the book. Yet the balance is held true and the reader understands that sympathy and conviction—as with so many Kentuckians of the period depicted—oppose each other in the author's mind. Under a different name, the career of Cassius M. Clay, who was an abolitionist among slaveholders and held his own in the midst of a community too much given to violence, forms part of the background of the story. The picture of the separated brothers who alternately take each other prisoner and of the other two, who hunt each other to quench hate in blood, is drawn with power and yet with reserve. The vigorous outdoor tastes and keen sense of personal dignity of the people of the Bluegrass country make part of the charm of the book.

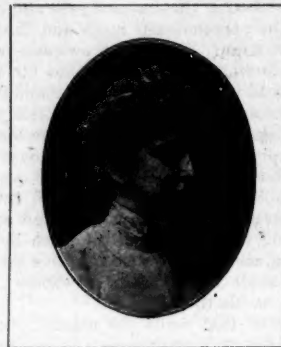
To have drawn so powerfully and yet with so keen a sense of proportion, the career of a mountain waif against the background of this peculiar social life, to have used history without having been

drawn aside by its claims, to have given us so full a scene and so many real men and women with an attractive seriousness of aim and yet with a relieving humor is no small achievement.

Rebecca of Sunnybrook Farm

Rebecca is the right sort, and the heart of the reader warms to her from the first pages of the book.* The story has the quality of inevitableness, we never stop to think that it might have been otherwise with event or character. Mrs. Wiggin is at her humorous and thoughtful best in the early chapters, which describe the advent of her heroine to a quiet New England village and the still

The reading public has learned to turn to the author of Timothy's Quest and Penelope's experiences for humor of the sort which keeps close to the serious things of life and yet bubbles up with a delightful unexpectedness which makes



KATE DOUGLAS WIGGIN

us want to share it with some friend. The scene is in that New England of which story writers have for a generation been telling us strange and uncouth tales, but it becomes to us simply the land of Rebecca of Sunnybrook Farm, the scene where her inventive energy and courage find their chance in life, abounding or repressed as conscience or occasion may demand. Nothing that Mrs. Wiggin has done is more characteristic or should appeal to a larger audience than this humorous and serious book. It stops just on the verge of a promising love story, which we hope the author means to give us in some later work.

A New Study of the Old Testament

Since the appearance of Wellhausen's History of Israel in 1878, followed three years later by Robertson Smith's lectures on the Old Testament in the Jewish Church, the change of view which these scholars presented of the history in the Hebrew Scriptures has brought about the most remarkable revolution ever known in the study of the Bible. The main position of Wellhausen, that the law was not the starting point but the culmination of Israel's development, has been adopted by the great majority of Biblical scholars, and is becoming a canon of popular interpretation of the Old Testament.

The work* of Professor Smith, which is one of the series of the International Theological Library, is the latest attempt "to put into narrative form the results of recent Old Testament study." It is based on the same principle as Kittel's History of Israel and Kent's History of the Hebrew People, and is a complete survey of the whole period from Abraham to Herod, with an opening chapter on the Sources and another on the Origins. Those who have examined Professor Smith's Commentary on the Books of Samuel will be prepared for his treatment of the Old Testament books as a whole. Many of the earlier stories are frankly labeled legends, and the record everywhere is examined and judged according to the rules of criticism applied



Copyright, 1903, Charles Scribner's Sons. From *The Little Shepherd of Kingdom Come*

insight than the daughter of the wealthy house upon whom the burden of the war comes heavily in exile, loss and sorrow and the alienation of those whom she

home of her two maiden aunts, but the life history of the child is followed up to the point of her graduation from college and is interesting throughout.

*The Little Shepherd of Kingdom Come, by John Fox, Jr. pp. 404. Chas. Scribner's Sons. \$1.50.

*Rebecca of Sunnybrook Farm, by Kate Douglas Wiggin. pp. 327. Houghton, Mifflin & Co. \$1.25.

*Old Testament History, by Prof. Henry Preserved Smith, D. D. pp. 512. Chas. Scribner's Sons. \$2.50 net.

to other literature. It will startle many devoted readers of the Bible to be told that Solomon's temple was a pantheon, that his prayer at its dedication is a late addition to the story and that he was an Oriental despot whose religion was of the type held by his contemporaries, while "of statesmanship, in our sense of the word, he had not the faintest glimmer."

This volume is the result of thorough study, is free from the controversial spirit and from any evidence of desire to challenge older theories of the Bible, is written in straightforward, clear style, does not linger unduly in discussion of doubtful matters, is reverent and at the same time fearless. If one has accepted the main positions of the Higher Criticism, while he may still differ with Professor Smith's conclusions here and there, he will find himself in accord with the spirit of the author whose scholarship and achievement he will gladly honor.

RELIGION

Getting One's Bearings, by Alexander McKenzie, D. D. pp. 304. Fleming H. Revell Co. \$1.25.

Dr. McKenzie's addresses are directed toward teaching young men how to attain the higher success in life. He deals with the elements that make the better manhood with those qualities of style which have made him so popular a speaker in the schools and colleges. They are talks with definite aims but with the charm of sympathy and the power of apt and graphic illustration. Intended primarily for college men, they deserve and will obtain a wider audience.

The Cross Builders, by T. Calvin McClelland. pp. 93. T. Y. Crowell & Co. 50 cents net. Brief chapters suggested by the personality of the men who appear in the history of Christ's passion. They are the fruit of sympathetic study of the gospel narratives and of the pastoral experience of helpful interpretation. The book is handsomely made.

The Face of the Master. pp. 31.
Mary of Bethany, by J. R. Miller, D. D. pp. 26. T. Y. Crowell & Co. Each 30 cents net. The former a meditation on the spiritual vision of Christ, the latter a talk to Christian young women. Numbers of Crowell's What Is Worth While series.

Campaigning for Christ, by Theodore L. Cuyler. pp. 238. Am. Tract Soc. \$1.00. Dr. Cuyler's kindly, clean-cut face looks out upon us from the frontispiece of this new collection of his short newspaper articles, in company with that of a grandson. The spirit of the book and its style are also kindly and clean cut, with much of Dr. Cuyler's charm. He is always in earnest in his persuasiveness for Christ and his counsels for the true success in life. The pages of the book are decoratively margined with orange designs.

SHORT STORIES

The Black Chanter, and other Highland Stories, by Nimmo Christie. pp. 226. Macmillan Co. \$1.50. Highland stories which move to the music of the pipes. The Highland clan brotherhood, the mystery of the hills and moors, the love of battle and sense of the supernatural life of the world are voiced in them. They are unaffected and charming glimpses of romance which will be read with genuine pleasure.

Zut, and Other Parisians, by Guy Wetmore Carryl. pp. 304. Houghton, Mifflin & Co. \$1.50. Brilliantly written and entertaining stories of life in Paris. Some of the tales are well worth reading, but too many are successful attempts to make vulgarity and vice interesting and attractive.

Sixty Jane and other Stories, by John Luther Long. pp. 208. Century Co. \$1.25. There is a notable versatility in Mr. Long's short stories. Sixty Jane is almost wholly pathetic but pure light comedy runs quite as easily from Mr. Long's mind. The stories have won wide acceptance in the magazines

and are well worth re-reading in the collected volume. And some of them whoever reads will certainly remember.

Romances of Colonial Days, by Geraldine Brooks. pp. 180. T. Y. Crowell & Co. \$1.25 net.

Most of these love stories have been told before, and told quite as well, to say the least, as Miss Brooks tells them; but the volume is a handy compilation and some of the tales are unfamiliar to the general public.

The Change of Heart, by Margaret Sutton Briscoe. pp. 172. Harper & Bros. \$1.25.

Hearts change in varied fashions and this writer understands all their subtle workings. A half dozen love stories are here set forth with rare humor and insight. Several have appeared in the magazines, but all are well worthy of a permanent dress.

FOR YOUNG FOLKS

Blake Redding, by Natalie Rice Clark. pp. 301. Little, Brown & Co. \$1.00 net.

The scene of this story of boys and girls is in an American village of long settlement and proud of its history. Friendships of boys and girls play a large part in the story and are treated in an interesting and wholesome spirit. School athletics afford interest and the author takes the opportunity to condemn professionalism. The story as a whole is well written and will interest both boys and girls.

Godfrey Marten, by Charles Turley. pp. 338. G. P. Putnam's Sons. \$1.75.

English schoolboy life is a fascinating theme, and this variation upon it is entertaining and of manly spirit, though stuffed with accounts of fisticuff fights, technical descriptions of games of cricket, and very British schoolboy slang.

The Truth about Santa Claus, by Charlotte M. Valle. pp. 60. T. Y. Crowell & Co. 40 cents net.

A good, fresh Christmas story like this is a genuine literary achievement. Nothing better of this particular type has been written since Dickens. Sweetness and light fill the pages and overflow to the reader's heart.

The Frolicsome Four, by Edith L. and Ariadne Gilbert. pp. 199. Lee & Shepard. 80 cents net.

A pleasantly written and unobjectionable story of a home with a lively set of children and their adventures in and out of it.

Thistledown, by Mrs. C. V. Jamison. pp. 269. Century Co. \$1.20 net.

Children from eight to twelve will enjoy this book, relating as it does the strange adventures of a boy who could perform wonderful feats. The story is set in and around New Orleans, and some of the quaintly beautiful life of that old city appears in the narrative.

MISCELLANEOUS

Typical Elders and Deacons, by Jas. M. Campbell, D. D. pp. 137. Funk & Wagnalls Co. \$1.00 net.

Dr. Campbell has evidently drawn on personal experience and acquaintance for many of his characters. They are sketched with a free hand and stand out as typical of the varieties of human nature. By their truth to character and their humor they will interest many readers.

How to be Self-Supporting at College, by Jas. M. Lee. pp. 33. T. Y. Crowell & Co. 30 cents net.

A Little Book of Poets' Parleys, selected and arranged by Charlotte Porter and Helen A. Clarke. pp. 69. T. Y. Crowell & Co. 75 cents net.

Conversations arranged by selection from their writings between pairs of poets. A prettily illustrated and cleverly arranged literary conceit which will both please and prove suggestive of thought.

An Easy Guide to the Constellations, by Jas. Gall. pp. 73. G. P. Putnam's Sons. 75 cents.

A new and enlarged edition of a convenient guide to the study of the constellations with clear star maps. Just the book for use on clear winter evenings.

Meditations, by Joseph Roux, edited by J. Walker McSpadden. pp. 42. T. Y. Crowell & Co. 30 cents net.

Selections from the journals of Abbé Joseph Roux, whose *Meditations of a Parish Priest* has had a wide circle of admirers in France. The sentences are arranged for the days of a year, the translation is by Isabel F. Hapgood. One of the What Is Worth While series.

From St. Louis

The biggest thing attempted by St. Louis Congregationalists in a generation, has just been successfully and happily consummated. The attempt was to raise the debts of every Congregational church. Eighteen thousand dollars were needed. So far, \$21,000 have been raised. This means not only all debts wiped out, but two churches, Hyde Park and Reber Place, helped in completing their buildings. The aided churches have contributed, for the most part, more than the amounts allotted them. These debts have proved, a serious handicap to the City Missionary Society in the past ten years. No new fields could be occupied. It was a severe task to raise barely enough to pay interest and keep the struggling churches alive. The enthusiasm of this new enterprise has changed the face of things. Freed from debt, with no more interest to pay, the City Missionary Society can now enlarge her borders and occupy fields long waiting. It marks a new era in Congregationalism in these parts and has been due, to a large extent, to the vigorous initiative of Dr. C. H. Patton of First Church.

Several of our younger ministers have recently resigned. Rev. M. J. Norton has left his church to do post-graduate work at Oberlin, under Professors Bosworth and King. Mr. Norton has been pastor of the Immanuel Church for four years and leaves every department of his work strengthened. There have been about ninety accessions during his ministry. A few weeks before his resignation he declined a flattering offer to teach in Anatolia College, Marsovan, Turkey, under the American Board.

Another resignation was that of Rev. Harry Blunt of Old Orchard. He has just accepted a call to Plymouth Church, Indianapolis. Mr. Blunt has grown in ability and justly deserves the larger opportunity open to him. A scholarly and fluent speaker, he is one of the rising young men in Western Congregationalism.

Two notable additions to St. Louis art have been the unveiling of two Tiffany windows in First Church and a mural painting in Webster Groves church. The windows were gifts of parents whose children had been baptized in the church. The subject, which is exquisitely treated, represents mothers bringing their children to Jesus. The painting in the Webster Groves church was unveiled a few weeks ago. It is first in the church's decorative scheme and is the work of Prof. F. L. Stoddard, an instructor in the St. Louis Art Institute. The subject is Not To Be Ministered Unto But To Minister, and represents Christ's answer to James and John, who with their mother came proffering their request for kingly honors. The subject is effectively treated and is a notable success in the direction of making the walls preach.

The death of Archbishop Kain, who presided over the interests of the Catholic church in St. Louis for so many years, called out a great attendance of Catholic clergy to officiate at his funeral. In procession at the old Cathedral, were 250 priests, seventeen bishops, an archbishop, a monsignor, an abbot and Cardinal Gibbons, who was the celebrant of the Pontifical high mass. The funeral oration was delivered by Archbishop Keane, a life long friend, who summed up eloquently the dead prelate's services to the church and to the city.

St. Louis has been honored, too, in the selection of one of her priests as Archbishop of Manila. Father J. J. Hart, rector of St. Leo's parish has been chosen. In many respects he is an ideal representative of the liberal American Catholic. As a parish priest he lifted his church into prominence by his administrative abilities and his kindly attitude toward the poor. He made it a point to know personally the four or five thousand Protestant and Catholic people in his parish. Some of the best tributes to his character have come from Protestant ranks.

C. L. K.

The American Missionary Association at Cleveland

Oct. 20-22

OUTSTANDING FEATURES

A sustained high level of addresses.
Our Problem with the Negro in America at the front.
 Strong pleas for the Indian.
 A warm greeting from the United Brethren.

IMPORTANT BUSINESS

Proposal to make the society a limited representative body laid on the table.
 Dr. Beard made honorary and editorial secretary;
 Dr. Cooper elected secretary.
 Joint meeting in 1904 with National Council and Congregational Home Missionary Society decided upon.

In brilliant and perfect October days, touched just at the close with cloud, the wide-open doors of Plymouth Church of Cleveland gave welcome to the American Missionary Association for its fifty-seventh annual meeting. From the first session the attendance was fine. The magnificent and churchly auditorium was always well filled, and at the evening sessions was crowded to the limit. The entertainment committee cared for 300 people; and not less than 500 from outside the city were in attendance at more or less of the meetings. Sixty Ohio pastors from outside of Cleveland, often with a full delegation of laymen, were present; and about one-half of the pastors of the state, including Cleveland, shared and aided the inspiration of the meeting.

A high note was struck in the opening words of greeting and Dr. Gladden's reply, and it was steadily maintained to the end, not infrequently rising to heights of marked and notable eloquence. While the problem of the Negro led all else, it was not to the exclusion of thoughtful and even enthusiastic consideration of every phase of the association's manifold and fascinating work. The quartet from Fisk was immensely popular and never escaped without an encore. They were strictly "up to date," and when the committee reported fourteen still needed to secure the return rate by rail, responded promptly with "O, brother, have you got your ticket signed?"

In speaking his words of greeting for the churches of Cleveland, Dr. Wood made happy reference to the New England stock who were the pioneers, to Plymouth's unflinching loyalty to the slave, and to the fact that a score or more years ago, the association met in the then new house of Plymouth, thus to dedicate it to the great cause of freedom. Hon. Newton D. Baker, city solicitor, welcomed the association for the citizens of the city. Rev. C. W. Carroll spoke for the churches of Ohio, noting their loyal support of the association's work, and their contribution of such men as Strieby, Ryder and Gladden. Hon. T. E. Burton, congressman, speaking for the citizens of Ohio, gave a discriminating and thoughtful tribute to the association and its work, from a state in the forefront of progress, the first in the union to be founded under peaceful auspices. Dr. Gladden's brief and happy reply sounded the keynote of the meeting in its statement that of all grave questions now before the American people none compared with the question, "What is the nation going to do with the black man?"

OFFICIAL REPORTS

The treasurer's report showed about \$20,000 expended for the current work of the year in excess of current receipts; although that is more than covered by the balance held over in the reserve legacy fund. This and the executive committee's report called for \$200,000 for the coming year from gifts of the living, against \$180,841 the past year, and \$150,660 in 1898. There has been a marked increase of

number and attendance in normal and graded schools, but a decrease in common schools; the important work being to prepare teachers for the public schools of the South. Mention is made of the new white theological school at Atlanta, the continued emphasis on industrial and manual training, and the hearty sympathy shown the schools in the communities where they are located. The executive committee's report notes work among Porto Ricans, Mountaineers, Negroes, Indians, Eskimos, Chinese and Japanese; the seven disadvantaged peoples of the nation.

THE SERMON

When Dr. Moxom was pastor of the First Baptist Church in Cleveland, he was a close friend of Charles Terry Collins, and a prime favorite at Plymouth Church; he wears a Grand Army button; he is a great fighter when he has a great cause; and when, with a packed audience, Dr. Mills read the parable of the Good Samaritan, "by suggestion of the preacher of the evening," and Dr. Gladden announced the hymn, "The Son of God goes forth to war," the air was vibrant with a sense of something coming. The text was, "Now we that are strong ought to bear the infirmities of the weak, and not to please ourselves"; the immediate occasion was stated to be the assassination of Rev. L. A. Planving; and the subject was at once announced as *Our Problem with the Negro in America*. This problem is the raising of the mass of emancipated slaves to the capacity for citizenship; the politician's method is by the vote, and political power; the philanthropist's is by education and religion. Among the Southern whites, never reconciled to the enfranchisement of the Negro, has appeared of late a recrudescence of negrophobia, emphasizing itself in 2,000 lynchings in fifteen years, without judicial trial. In the North there has always been a divided mind, and especially in the generation partly immigrant which has come in since the war. Labor unions refuse membership, there are lynchings in Northern or at least border states. All over the country there is an emotional epidemic of antipathy to the black folk. Three fundamental truths were affirmed: (1) the Negro is here to stay, if 1,000 largest steamers carried away 1,000 each, there would still be 8,000,000 more to dispose of; (2) he is a man, the creature and child of God, at the point of simple manhood all distinctions vanish; (3) he will be a force for good or evil as he is qualified, and assured the rights and opportunities that belong to citizenship. The very graves of a million patriots would heave with protesting groans at suggestion of repeal of Fifteenth Amendment. The whites must be humanized. Negro education must be more and not less, even though there now are 1,000,000 people of Negro blood, cultured and owners of homes. The appeal is to the whites because they are strong and have control. "Shall we hear it, and obey, with patience and charity; with unflinching self-sacrifice and intelligent zeal, until the black race in America shall stand up in the disciplined strength and chastened self-respect of a developed Christian manhood and womanhood?"

COMMITTEES AND ADDRESSES

The report on Chinese and Japanese missions noted the decreasing number of Chinamen in this country but the increase of homes and families, and hence while a smaller, perhaps a more hopeful work; and the rapid increase of Japanese, mostly young men, open to Christian effort. Dr. McLaughlin in reporting on Indian and Alaskan missions, made a striking and effective appeal for the Indian. A message from God, said he, has breadth;

it remembers the last man; this is the Indian. All in the United States equal only the population of Milwaukee; in the last three months more immigrants have landed on Ellis Island than the whole Indian population; the Indian is lost in the shuffle of our civilization. But the message from God has also depth; it is dominantly moral. The Indian problem differs radically from the Negro problem. The Indian has too much land, enough money, if his \$240,000,000 were divided among the 250,000 it would make the wealthiest community *per capita* in the country; enough schools; he needs the moral message which the church can give. God's message has also intensity; in the last appeal it is always to the human will. The tribal reservation has already been broken up, the next step is likely to be the distribution of the tribal fund. The imperative mood must be on the churches to care for the Indian, and fit him for American citizenship.

The work in Porto Rico was reported as hopeful, among a bright and eager people, where the Americanization of a Latin country is being rapidly worked out by trolley, electric light, ice, telephone, baseball, public school, as well as the Christian school and the church. Professor Mackenzie made a notable address on Church Work at the South, noting the Indian Mutiny in 1850, and the Civil War in 1860 as great steps for the Anglo-Saxon nations in the humanization of humanity, and describing the present condition of the Negro problem as constituting the test question for the American character. He prophesied yet harder and more trying days in the Southern work, and urged the planting of Congregational churches in still larger numbers. Hon. T. C. McMillan made the financial report, commending the methods of the association; and Dr. Thwing reported on Educational Work at the South. Dr. Beard's secretarial paper dealt in his own incisive and discriminating way with the Point of View; the association teaches the Negro how to get a living in order to teach him how to live; of two and a half million youth of school age in the Southern states, one half have never seen the inside of a school house; what is needed is a great wave of righteous public sentiment.

A MAGNIFICENT MEETING

Few denominational or larger organizations, national or international, ever furnished forth such a session, for length, depth, and inten-

THE OLD RELIABLE



Absolutely Pure
THERE IS NO SUBSTITUTE

sity, as that of Wednesday evening. Dr. Gladden told the audience after ten o'clock, that if they would stay through the remaining addresses, and be very good, they might hear the jubilees, once, and perhaps twice! They stayed. The first address was by just elected Secretary Cooper, A Comprehensive View, gathered from some months of travel over the Southern field. The South he pronounced two generations behind the times, and essentially provincial; and the present sentiment there due to the fact that there is no other way to keep the South solid than by rousing passions. Among white men at the South illiteracy is as great as fifty years ago.

Following Dr. Cooper were messages from mission fields. Chan Kew made a characteristically shrewd appeal from a shrewd Oriental to the proverbially shrewd Yankee, to Christianize China in America for the sake of American trade in China. Miss Blowers, on the Porto Ricans, never fails to speak with charm and power. Rev. R. H. Harper spoke in a simple and straightforward way of the Indian problem, especially as it appears in Oklahoma, deepening the impression already made by Dr. McLaughlin. Professor Hill of Williamsburg, Ky., told the oft-told and always interesting story of the American Highlander.

William Pickens, whom Dr. Gladden described as going to Arkansas and returning from Arkansas (the legislature must have issued its pronouncement about that time), the colored man who captured the \$100 prize at Yale for the best written and spoken oration and who is now a member of the Senior Class there, completely captured the audience with an unreportable whirlwind of a speech; a sample chance remark from which was that if asked what was a fit education for the Negro, he would reply by presenting the catalogues of Tuskegee, Talladega and Yale, these being the schools in which he has studied. The address of George W. Crawford, a graduate of the Yale Law School, and also a prize man, who goes South, from a good position, to take up work among his own people in Alabama as a lawyer, was as masterly as any message uttered at any session. He brought a young Negro's point of view of the great problem; with an undertone of sadness, but a confident appeal to the white man's ultimate sense of fair play. The Negro of tomorrow will not be satisfied to be deprived of his civil rights to satisfy a bigoted few; he will expect a part in the Government under which he lives, equal protection under the laws, and a man's chance. Social equality he does not seek, but equality of opportunity.

BUSINESS

It was voted with great heartiness to meet in October, 1904, at Des Moines, with the National Council and the Congregational Home Missionary Society. Dr. Beard was made honorary secretary and editor; Dr. Cooper was chosen secretary. The long service of Dr. Roy and Dr. Beard was suitably remembered by resolution. Justice Brewer and Hon. T. C. McMillan were made vice-presidents. The proposed amendment making the association a representative body, was, on report of the special committee, laid on the table. Notice was taken of the assassination of Rev. L. A. Planing, and Governor Heard's action, and frequent reference was made in the sessions to this martyrdom.

THE LAST DAY

Graceful greetings were presented by Dr. Choate for the Congregational Home Missionary Society, "the elder sister to the younger," Dr. Barton of the Board, who spoke on the American Board's estimate of Christian schools; and Dr. Richards of the Church Building Society, who declared "these walls dedicated anew to liberty, justice and the living Christ, by the messages spoken within them at this meeting." Sec. William M. Bell of the Home, Frontier and Foreign Missionary Society of the United Brethren in

Christ brought a magnificent message of fellowship, co-operation, and coming unity. J. R. Rogers, son of an old time honored missionary of the association, spoke intelligently, ingeniously and practically of the Time Element in the Negro Problem. The women's meeting was fully attended, with messages from the whole field.

At the closing session, Dr. Cooper announced as his first official act the signing of the commission of a man who takes up the work of the martyred Planing. Prof. Kelly Miller of Howard University delivered an address which was a constant marvel of force and fire, on the Higher Education of the Negro; and Dr. Gladden delivered the closing address, justifying the presence, past and continued, of the association in the South, appealing to the higher South against the lower, and calling to continued and increasing service. "Is there any danger that we shall falter? That would be an apostasy to make the earth shudder and the stars grow pale."

PLATFORM NUGGETS

Expensive and depressing economy.—*Secretary Cooper.*

The injustice of judging a race by its residuum.—*Dr. Beard.*

God is far more human than any human being.—*Dr. McLaughlin.*

The more we study you, the better we like you.—*Dr. Bell, United Brethren.*

The man with a hoe is of all men most miserable unless he has a hope.—*Prof. Kelly Miller.*

How much easier it is to write a Declaration of Independence than it is to enforce a Fifteenth Amendment.—*Crawford.*

At the South, scorn of the black man is a new religion, and injustice is its first commandment.—*Professor Mackenzie.*

The idea of race amalgamation is not more distasteful to the most rabid and extreme white man in the country than it is to every self-respecting and intelligent Negro.—*Crawford.*

There has never been a day since the surrender of Lee at Appomattox, when the question concerning the future of the Negro race was as hard to answer as it is today.—*President Gladden.*

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

DOOLITTLE.—In Wallingford, Ct., Sept. 27, Mrs. Jane E. Doolittle, widow of Rev. Edgar J. Doolittle, aged 82 years.

SAWYER.—In Somerville, Mass., Oct. 15, Mary Catherine Sawyer, formerly of Lancaster and Clinton, aged 83 yrs.



AS YOU LIKE IT

In these days of shoddy and sham you can have a Morris Chair (so called) for any price you care to pay.

But you get exactly what you pay for! You will make a great blunder if you expect to buy \$20 worth of comfort for \$10. If you want a Morris Chair for one month, you can buy it for \$6; if you want a Morris Chair for twenty years, it will cost you three times that figure.

Curled hair that is long, resilient, elastic and "live" costs money. We have hundreds of customers who want just such hair in their Morris cushions, and they come to us for it, knowing they can buy it for the smallest margin over actual cost.

Won't you once try such a chair? We have them.

PAINE FURNITURE CO.

WALL PAPER, RUGS and FURNITURE

48 CANAL ST., BOSTON

TAYLOR.—In Douglas, Mich., Oct. 1, Rev. James F. Taylor, aged nearly 70 years. He had held pastorates in Chelsea and Saugatuck and was for twenty-one years superintendent of the Douglas Sunday school.

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Nov. 2, 10.30 A. M. Speaker, Prof. David G. Lyon, D. D., Harvard University; subject, Recent Discoveries in Bible Lands.

WOMAN'S BOARD OF MISSIONS, annual meeting, New Haven, Ct., Nov. 4, 5.

GENERAL ALLIANCE OF WORKERS WITH BOYS, seventh annual meeting, 153 La Salle Street, Chicago, Ill., Nov. 4, 5.

MASS. STATE CONFERENCE OF CHARITIES, Huntington Hall, Boston, Nov. 4-6.

MASS. AND E. I. Y. M. C. A., annual meeting, Gloucester, Mass., Nov. 9-8.

ANDOVER AND WOBURN BRANCH W. R. M., Lawrence Street Church, Lawrence, Mass., Nov. 12.

FALL STATE MEETINGS

Alabama,	Tallassee,	Nov. 11
Mississippi,	Cherokee,	Nov. 13
Connecticut,	New Haven,	Nov. 17

Itching Skin

Distress by day and night—

That's the complaint of those who are so unfortunate as to be afflicted with Eczema or Salt Rheum—and outward applications do not cure. They can't.

The source of the trouble is in the blood—make that pure and this scaling, burning, itching skin disease will disappear.

"I was taken with an itching on my arms which proved very disagreeable. I concluded it was salt rheum and bought a bottle of Hood's Sarsaparilla. In two days after I began taking it I felt better, and it was not long before I was cured. Have never had any skin disease since." Mrs. IDA E. WARD, Cove Point, Md.

Hood's Sarsaparilla and Pills

Rid the blood of all impurities and cure all eruptions.

CHURCH ORGANS

LATEST IMPROVEMENTS

BOSTON NEW YORK PHILADELPHIA
CHICAGO LOUISVILLE ST. LOUIS

Main Office and Works HASTINGS, MASS.
P. O. Kendall Green, Mass.

HASTINGS Co.

FAIR PRICES ALL SIZES
ESTABLISHED 1827

YOUR RUGS

Repaired, Cleaned, Straightened at
ARMENIAN RUG & CARPET
RENOVATING WORKS

Oldest in New England

15 TEMPLE PLACE

In and Around Chicago

A Missionary Farewell

Sunday evening, Oct. 18, there was a farewell meeting in First Church, Oak Park, for Dr. and Mrs. W. T. Hemingway, under appointment for China, who after a year in Peking are to aid in rebuilding the Shansi Mission. The exercises were in charge of Dr. W. E. Barton, pastor of the church, in which Mr. Hemingway and his father's family have their membership, and consisted of several addresses almost of the character of an ordination service. Mr. Hemingway goes out as a medical missionary. His wife is a daughter of Rev. Mark Williams, one of the veteran missionaries to China. Sunday morning Dr. Barton preached a missionary sermon.

The Larger Ministry

Many of our pastors are dissatisfied with the results of their efforts to reach young men. Upon the whole young men's leagues or clubs which have aimed to secure attendance at the Sunday evening service, and to promote acquaintance have been most successful. Rev. Mr. Winchester Monday morning told the ministers something of what one of these clubs has done for New England Church, and how but for the lack of means even more might have been accomplished. The cost for printing, advertising and extra music provided by the club for Sunday evenings, has amounted to more than \$600. The attendance Sunday evenings has increased. Many young men have been drawn into the fellowship of the church and if work is pressed along the lines now laid down great results may be anticipated.

Supplementing the Work of the Church

Mr. Messer, secretary of the Y. M. C. A. of Chicago, after stating the advantages the central and other stations of the Y. M. C. A. possess for doing what is known as institutional work, proposed that the churches enter into a sort of affiliation with the association and persuade their young men to make such use as they wish of the opportunities for athletic practice, for study, for social life, for Bible study. Emphasis was placed on its large and ever increasing equipment, and attention called to the fact that it is simply a creation of the churches, is managed in their interest and is anxious that they should avail themselves freely of its opportunities. Of the more than 5,600 persons who have paid up memberships in the Central Association, 4,000 are connected with no church and do not even claim to be Christians. A large number of Roman Catholic young men are members of the association. Mr. Messer urges that churches look upon the association as ready and fitted to do the institutional part of their work. In the discussion which followed there was a manifest willingness to accept Mr. Messer's invitation, and a general feeling that gymnasiums, natatoriums and the paraphernalia for institutional work are no real advantage to a church which seeks first of all to do spiritual work.

The First Meeting of the Club

This was ladies' night, and the great dining hall of Auditorium Hotel was crowded. The outlook committee, Hon. T. C. McMillan chairman, reported that it is desirable that Congregationalists should as soon as possible secure a house in the city in which all the interests of the denomination may be centered, and that, having considered forty different locations within the "loop," the committee regard the plan as entirely feasible. The report recommended the appointment of a committee to secure a site, obtain plans, consider ways and means and report at some future meeting. It looks as if a Congregational House in Chicago might become a fact at no very distant day. The outlook committee gave its fifteen minutes to the introduction of two new secretaries, Rev. W. L. Tenney of the American Missionary Association, Rev. Andrew M. Brodie, D. D., of the Illinois

Home Missionary Society and Prof. Louis B. Crane of the seminary, each of whom spoke briefly for the cause he represents. The main address of the evening was by Prof. E. A. Steiner of Iowa College on Some Russian Problems of Today. The professor acknowledged the difficulty of fully understanding the nature of the many problems, social, educational and political, which confront Russia today. He believes that the peasant needs education, that the student should be granted the liberty to speak and think, and that religion should be free from any control by the state.

Outcome of Home Missionary Effort

While this cannot be accurately estimated in every association of the state, one association, the Southern, has been created by it. Twenty-five years ago there was not a single Congregational church in southern Illinois. Evangelists were sent into that part of the state as missionaries are sent to foreign fields. Churches were gathered, till ere long it was deemed wise to set them apart into an association. At least ten of these churches are self-supporting. Albion Academy has become

an important center of Christian influence. One of the churches has never received any aid from any source save the Church Building Society, and that it repaid within a year or thereabouts. How the impression could have gotten abroad that every church in this association is a recipient of outside aid is difficult to understand.

A Temperance Hospital

The W. C. T. U. has maintained for many years a hospital in Chicago from which the use of all intoxicants even medicinally has been banished. A legacy of \$25,000 from the estate of the late Mr. Bush, with funds steadily collected from all over the country, has encouraged the management to attempt the erection of a building. The corner stone was laid last week. It is to be known as the Frances Willard National Temperance Hospital, and will be located on the West Side, near the County and the Presbyterian Hospitals and several medical colleges.

Chicago, Oct. 24.

FRANKLIN.

If we knew all we would forgive all.—
Madame de Staël.

When Were Ferris Hams First Used?

A Remarkable Find at Barcelona Raises the Question.

Many years ago the town of Barcelona, N. Y., on the shore of Lake Erie, was an important trading point—vessels of every description landing or taking on cargoes of goods, produce, etc. For nearly one hundred years Barcelona has been an almost abandoned fishing station, but now it is a famous resort of visitors to Chautauqua, for it is a picturesque place, with its old light-house, its beautiful harbor and tree-covered shore. And here begins our story:

In July last, John W. Pritchard visited Barcelona, and found on the lake-shore what appeared to him might be a petrified Ferris Ham, or, because of its diminutive size, a Ferris Hamlet. This stone he mailed to F. A. Ferris & Co., of this city, with the following letter:

NEW YORK, AUGUST 13, 1903.

F. A. FERRIS & CO., DEAR SIR: I recently made a trip to the old town of Barcelona, N. Y., on Lake Erie, and while wandering along the shore of the Lake, I picked up a flat stone that is so exactly the shape of one of your delicious Hams that I am mailing it to you in separate package. I think you will be struck with the peculiar shape of the stone, as was each of the company who made up our party.

Sincerely yours,

JOHN W. PRITCHARD.



Reproduction of a Ferris Ham.



Slightly Reduced Reproduction of the Stone Souvenir.

Frank A. Ferris, in acknowledging receipt of the souvenir, wrote us thus:

NEW YORK, AUGUST 14, 1903.

MR. JOHN W. PRITCHARD, DEAR SIR: We have your favor of the 13th and the quaint souvenir of which it advises us.

We have sometimes rather prided ourselves on the age of our house and it seemed somewhat of an honor to look back to a continuous business covering the period from 1836. But this token carries us back to the Geologic ages and we may have to put more millions of years to express the date of the founding of the Ferris Ham according to this natural model than would be convenient frequently to write. Did you notice that there is a sort of pinch off at the top where the blue tape should go?

Thanking you for this kindly and interesting communication, I remain,
With best wishes, Faithfully yours,

FRANK A. FERRIS.

We cannot but wish that our ancestors of prehistoric ages might really have had the opportunity of enjoying the delicious Ferris Hams, when we consider how large a part they make up of the pleasures of our own menu.

Southern California Association

First Church of Los Angeles was host. The new church building so recently dedicated seemed to make hospitality a pleasure. Rev. E. F. Goff of Riverside was moderator, Mr. George W. Marston of San Diego assistant.

The most spirited discussion followed the symposium on The Church and Labor. Rev. C. P. Dorland spoke from the employer's standpoint, Rev. R. N. Webster from that of the worker, and Rev. B. F. Bolter of the minister's attitude. Mr. Webster gave part of his time to Mr. Helfinstein, a representative of the Socialist Labor party. It was an illustration of the fact that in no place can men of opposite views meet and speak in perfect frankness and yet in so tolerant a spirit, as in the church.

Current religious themes were no less well presented. Doctrinal Preaching was urged in a strong paper by the moderator. Dr. C. T. Brown and Rev. C. N. Queen spoke on Congregationalism in Southern California, one as it is, the other as it should become. One of the most stimulating papers was that of Miss Mary Carruth Cunningham on Present Problems of the Sunday School.

The great benevolences of our churches were approached in a fresh way. Instead of asking the officers of the societies to speak, each interest was presented by some one in direct touch with a single field. Rev. George Robertson spoke on Fifty Years of Church Building; the Home Missionary Society was represented by a pastor on a home missionary field, Rev. James E. Duff; Education was the theme of a recent graduate of Pomona College, Miss Jean Loomis. Dr. W. F. Badé, a new comer to the faculty of Pacific Seminary at Berkeley, gave an unusually inspiring address on the adaptation of the seminary to modern requirements. A paper on the Consolidation of Benevolent Societies and Periodicals by Rev. William Davies led to a one-sided discussion and an earnest resolution that our benevolent periodicals, at least, be united as soon as possible.

The final evening session was a missionary one. Christian Endeavorers were represented by Mr. Paul Brown and Miss Belle Angier. One spoke on new methods for interesting young people in home missions; the other on new plans inaugurated by Assistant Secretary Hicks for foreign missions. Dr. R. R. Meredith closed with a splendid missionary address.

The most notable feature of the meeting was the closing half-day given to a "retreat." After the raising of the most vital problems of Church and State, it was fitting that the last morning should be given to prayer and medi-

Never Neglect Constipation

It means too much misery and piling up of disease for all parts of the body. Death often starts with constipation. The clogging of the bowels forces poisons through the intestines into the blood. All sorts of diseases commence that way. Most common complaints are dyspepsia, indigestion, catarrh of the stomach, liver complaint, kidney trouble, headaches, etc. The bowels must be relieved, but not with cathartics or purgatives. They weaken and aggravate the disease. Use Vernal Saw Palmetto Berry Wine instead. It is a tonic laxative of the highest order. It builds up and adds new strength and vigor. It assists the bowels to move themselves naturally and healthfully without medicine. One small dose a day will cure any case, and remove the cause of the trouble. It is not a patent nostrum. The list of ingredients goes with every package with explanation of their action. It is not simply a temporary relief, it is a permanent cure. Try it. A free sample bottle for the asking. Vernal Remedy Co., 122 Seneca Building, Buffalo, N. Y.

For sale by all leading druggists.

tation. The depth and vital nature of the fellowship which had grown as the days went on was especially evident in these hours.

W. H. D.

A Double Council at St. Johnsbury

The council which met at the call of South Church, St. Johnsbury, Oct. 21, dismissed from the pastorate Dr. Edward T. Fairbanks and installed as his successor Dr. Stephen G. Barnes. While the action was little more than a formal ratification of what had already taken place, Dr. Fairbanks having laid down the duties of the pastorate and taken his place in the pews more than a year ago, and Dr. Barnes having filled the pulpit for nearly a year, first as a supply for six months and later as pastorelect, the council had opportunity to place upon record the high esteem in which Dr. Fairbanks is held by his brethren, and express appreciation of the work done in a pastorate of nearly thirty years in a church of which his father was a charter member, and were privileged to listen to a statement of belief by Dr. Barnes strong in its intellectual qualities and grounded upon a rich spiritual experience. The church is doubly fortunate in retaining a model for all retiring ministers in the pews, while securing a worthy successor in the pulpit. In the more than fifty years of its history, it has been a united body under a trusted leadership, and it was never more so than now.

M.

Always he who most forgiveth his brother is most just.—Whittier.

Greatest of all Tonics.

Hersford's Acid Phosphate

Nourishes, strengthens and imparts new life and vigor. Cures indigestion too.

The dealer who sells lamp-chimneys to last, is either a shrewd or an honest man.

MACBETH.

How to take care of lamps, including the getting of right-shape chimneys, is in my Index; sent free.

MACBETH, Pittsburgh.

Brown's Famous Pictures

Reproductions of famous paintings by old and modern masters. 2,000 subjects in Black and White or Sepia. Size 5-1/2 x 8.

One Cent Each
120 for \$1.00

Large Photo Prints and Cartes Postales, 2 cents each.

48-page catalogue with 1000 illustrations and 2 sample pictures for two-cent stamp.

GEO. P. BROWN & CO.
Beverly, Mass.

THE ONLY "HELPS"

arranged in alphabetical order are those in

Nelson's Teachers' Bible

Containing Concise Bible Dictionary, Combined Concordance, and Indexed Bible Atlas.



The Concise Bible Dictionary has short articles about the Bible, its writers, its history, etc., with numerous illustrations from recent photographs. The Combined Concordance combines: Concordance, Subject Index, Scripture Proper Names with their pronunciation, etc., in one a-b-c list. The Bible Atlas has twelve maps with index. A complete Biblical Library in a single volume. The Interior says: "The best ready manual that can be found bound in with the Bible."

Prices from \$1.20 upwards. Sent postpaid on receipt of price.

For sale by all Booksellers. Send for Catalogue to

THOMAS NELSON & SONS, Publishers, 37-41 East 18th St., New York.

In Excelsis

Recognized as the
Standard Hymn Book

Published by
The Century Co. N.Y.

Communion Services WITH INDIVIDUAL CUPS

Aluminum or Quadruple Silver Plate. A full assortment at right prices.

A set loaned free of cost to intending buyers for use at one communion service. Send for our illustrated circular.

New York

The Pilgrim Press

Chicago

BOSTON



**CHURCH
CARPETS**

AT MANU-
FACTURERS'
PRICES. 658

JOHN H. PRAY & SONS Co.,
CARPETS AND UPHOLSTERY.
WASHINGTON ST.
OPP. BAYLTON ST. BOSTON.



Woman's Board Friday Meeting

CONGREGATIONAL HOUSE, BOSTON, OCT. 23

The meeting was led by Mrs. Upham of Union Church. Mrs. Patterson of Randolph Center, Vt., was present and spoke with enthusiasm of the interest which attaches to missionary work, and of the loss to many of our young people who give little heed to its calls.

Miss Lamson, as secretary for young people's work, sounded a note of encouragement, believing that we cannot always estimate by numbers, that quality often outranks quantity, and that we may be cheered by the fact that the young people have contributed more to the treasury of the Board the past year than ever before—a sum exceeding \$22,000.

Mrs. Lamson read a letter from Mrs. Pettie of Okayama, Japan, describing the busy daily life in that center. There were echoes from the Manchester meeting, and the remainder of the hour was given to two missionaries whom it was a special pleasure to welcome, both missionary daughters, each having returned to the land of her birth to labor among the people to whom her parents had given years of service. Miss Mellen of the Zulu Mission described a meeting of women at Umtwalumi, a place which had been left to native supervision, and yet which showed Christian growth.

Miss Emily S. Hartwell has lost none of her enthusiasm during her life in China. She came with tender thoughts and words, for Miss Studley was her classmate at Wheaton Seminary, and Miss Child visited her Foochow home and became especially interested in Diong Loh, the "city of lasting delight."

Announcements concerning the program for the annual meeting at New Haven aroused lively anticipations. Africa will be represented by Miss Mellen and Dr. Bower; Turkey by Miss Closson, Miss Patrick, Miss Stone, Miss Blakeley, Mrs. Tracy and Miss Lord; India by Mrs. E. S. Hume, Mrs. R. A. Hume, Dr. Ruth Hume, Mrs. Hannah Hume Lee, Mrs. Harding, Dr. Julia Bissell and Miss Emily Bissell; China by Miss Evans and Miss Hartwell; Japan by Miss Michi Kawai and Mexico by Miss Long. The young ladies' session Wednesday afternoon promises to be especially interesting. Wednesday evening there will be addresses by Dr. Charles Cuthbert Hall and Dr. E. E. Strong.

To have one's church building devoured by dogs is a unique experience even in missionary annals which abound in unusual adventure. But this was the fate of the seal-skin church of the Church Missionary Society of England far up on the Cumberland Sound, British America. But even from this unfriendly Northland the missionaries send evidences of conversions in answer to definite prayer for Eskimos whose minds have been so darkened by generations of fetish worship. Rev. E. J. Peck, who is just about to return to this field after a much needed rest, is planning "an arctic expedition for Christ." He hopes with a strong ship and a Christian crew to hasten the coming of the kingdom in that land of perpetual snow.

DRAKE'S PALMETTO WINE.

Every sufferer gets a trial bottle free. Only one small dose a day of this wonderful tonic, Medicinal Wine promotes perfect Digestion, Active Liver, Prompt Bowels, Sound Kidneys, Pure, Rich Blood, Healthy Tissue, Velvet Skin, Robust Health. Drake's Palmetto Wine is a true unfailing specific for Catarrh of the Mucous Membranes of the Head, Throat, Respiratory Organs, Stomach and Pelvic Organs. Drake's Palmetto Wine cures Catarrh wherever located, relieves quickly, has cured the most distressful forms of Stomach Trouble and most stubborn cases of Flatulency and Constipation; never fails, cures to stay cured. Seventy-five cents at Drug Stores for a large bottle, usual dollar size, but a trial bottle will be sent free and prepaid to every reader of *The Congregationalist* who writes for it. A letter or postal card addressed to Drake Formula Company, Lake and Dearborn Streets, Chicago, Ill., is the only expense to secure a satisfactory trial of this wonderful Medicinal Wine.

Glenwood Ranges

Make Cooking Easy

Leading Dealers sell them everywhere as the standard range.

Suits and Jackets

MAIL ORDERS ONLY

Made to Order
in One Week,

\$8 to \$40

Catalogue and
Samples Free



The lady who wishes to be fashionably gowned this season will certainly need a tailor-made costume as the principal feature of her wardrobe. Never were tailor-made suits so popular, and justly so, because they combine utility and economy in the highest degree. To many ladies having a garment made is an irksome necessity, but under our system the ordering of a costume is very simple. You choose your style from our catalogue illustrating 150 of the latest New York fashions, and your material from our stock of over 400 foreign and domestic fabrics, samples of which we send you free, and we will make your suit according to your own wishes. One of the secrets of our wonderful success in making the fact that we cut and make our garments according to our own original system, which is used by no other concern.

You take no risk in dealing with us. We know we can fit you, but if a garment which we make for you is not entirely satisfactory in every way, send it back promptly and we will refund your money.

OUR CATALOGUE ILLUSTRATES:

Tailored Suits, \$8.00 to \$40.00
Handsome Skirts, \$4.00 to \$20.00
Stylish Jackets, \$8.00 to \$35.00
Traveling Dresses, \$10.00 to \$35.00

We pay express charges to any part of the United States.

Write us fully: your letters will be answered by women of taste and experience in matters of dress, who will, if you desire, aid you in selecting styles and materials. When you send us an order, they will look after it while it is in the cutter's and tailor's hands, and will give it the same care and attention that it would have if it were made under your personal supervision.

Catalogue and a large assortment of the newest samples will be sent free by return mail to any part of the United States. Ask for new **WINTER CATALOGUE No. 52**. Mention whether you wish samples for Suits or Cloaks, and about the colors you desire, and we will send a full line of exactly what you wish.

NATIONAL CLOAK AND SUIT COMPANY,
119 and 121 West 23d Street, New York.
Established 15 years.

WORLD'S GREATEST BELL FOUNDRY

Steel Alloy Church and School Bells. Sent for Catalogue. The C. S. BELL CO., Hillsboro, O.

BELLS

WORLD'S GREATEST BELL FOUNDRY
CHURCH, PEAL and CHIME BELLS
ESTABLISHED 1837
THE C. S. BELL CO., HILLSBORO, O.

HOME INSURANCE COMPANY OF NEW YORK. OFFICE: 119 BROADWAY.

NINETY-NINTH SEMI-ANNUAL STATEMENT, JANUARY, 1903

SUMMARY OF ASSETS.	
Cash in Banks.....	\$427,046.49
Special Deposits in Trust Companies.....	545,527.84
Real Estate.....	1,593,862.06
United States Bonds.....	2,040,000.00
State and City Bonds.....	2,869,000.00
Railroad Bonds.....	1,375,430.00
Water and Gas Bonds and Stocks.....	519,000.00
Railroad Stocks.....	6,174,550.00
Bank and Trust Co. Stocks.....	456,250.00
Bonds and Mortgages, being 1st lien on Real Estate.....	112,750.00
Premiums uncollected and in hands of Agents.....	985,873.94
Interest due and accrued on 1st January, 1903.....	9,315.79
	\$17,108,635.12

LIABILITIES.	
Cash Capital.....	\$3,000,000.00
Reserve Premium Fund.....	5,956,973.00
Unpaid Losses.....	757,114.48
Unpaid Re-Insurance, and other claims.....	553,008.95
Reserve for Taxes.....	75,000.00
Net Surplus.....	6,436,038.69
	\$17,108,635.12

Surplus as regards Policy-holders **\$9,436,038.69**
JOHN H. WASHBURN, President.
ELBRIDGE G. SNOW, Vice-President.
FREDERIC C. BUSWELL, 2d Vice-Prest.
EMANUEL H. A. CORREA, 3d Vice-Prest.
ABRAHAM M. BURTIS, Secretaries.
WILLIAM H. CHENEY,
HENRY J. FERRIS, Asst. Secretary.

WESTERN LANDS AND DEFAULTED MORTGAGES

Bought for Cash.
**CHAS. E. GIBSON, 131 State Street,
BOSTON, MASS.**

6% NET

Sound, conservative first mortgages on improved realty. We examine every security and know every borrower. We make our loans with our own money and turn them over complete. In 28 years we have learned how to select the best. No one now handling western mortgages has had more experience. We give you the benefit of that experience. The quality of the securities now on hand has never been surpassed. Highest references. Write for circulars and full information free.

PERKINS & COMPANY Lawrence, Kan.

MENEELY & CO. WATERVLIET, West Troy, N.Y.
 Best Quality Copper and Tin
CHIMES and PEALS CHURCH BELLS
 No cheap priced grades
 THE OLD HENKLEY FOUNDRY, Estab. by A. Meneely 1858.

CHURCH BELLS CHIMES and PEALS
 Best Superior Copper and Tin. Get our price.
McSHANE BELL FOUNDRY, Baltimore, Md.

PEWS—PULPITS
 Church Furniture of all kinds
 Grand Rapids School Furniture Works
 Sales office, 22 W. 19th Street,
 New York.

Individual Communion Cups
 Send for FREE catalogue and list of 2,000 churches now using our cups.
 Sanitary Communion Outfit Co., Dept. E, Rochester, N.Y.

FOR all kinds of Church and Sunday School Records and Requisites, no matter when published, send to the Congregational Bookstores at Boston or Chicago.

Record of the Week

Calls

AUSTIN, JAS. (layman), to First, Second and Third Chs., Arena, Wis. Accepts.

BLENKARN, OSBORNE E. A., Valencia, Kan., to district superintendency of Kan. Children's Home Soc. Declines.

CLARK, VICTOR F., Lake Villa, Ill., to Neligh, Neb. Accepts.

CROCKER, HERBERT GOULD, Hillside Ch., Omaha, Neb., to Plymouth Ch., Binghamton, N. Y. Accepts.

DAVIS, OSCAR F., Emlington, Ill., to New Richmond, Wis. Accepts.

ECKLES, WM. E., Green Valley, Cal., to the missionary churches in Scott Valley. Accepts.

FRAZY, EUGENE M., Chaplin, Ct., to Bernardston, Mass. Accepts.

FRITZMEIER, WM., Watertown, Wis., to Hayward. Accepts.

GRANT, L. C. (Presb.), Eau Claire, Wis., declines call to Rochester, Minn.

GRUPE, CHAS. W., recently of Lewiston, Mich., to Gainesville, N. Y.

HASKETT, CHAS. A., Corning, Io., to St. Johns, Mich.

HINCKLEY, MRS. ABBIE R., Chicago, Ill., to Erwin, S. D. Accepts, and is at work.

HOLBROOK, IRA A., Independence, Kan., to "The United Church"—Cong'l and U. B., Salina. Declines.

MAY, N. H. (U. B.), Merville, Io., to the Cong'l Ch. of the same place, with the thought of uniting the two churches.

MCCORMACK, ALEXANDER, Cold Springs, Ont., to Emmanuel Ch., Hamilton. Accepts.

OAKLEY, JAS., Brownston, Minn., to Grand Meadow. Accepts.

OSGOOD, ROBT S., Mayflower Ch., Indianapolis, Ind., to Belle Plaine, Io., Accepts.

PHILIPS, OSCAR A. (layman), to become pastor's asst., Center Ch., Hartford, Ct., with superintendency of Warburton Chapel.

REITER, DAVID H., to remain a fifth year at Rochester, Mich. Accepts.

SANBORN, F. ARTHUR, W. Medford, Mass., to Bethany Ch., Gloucester, and to W. Gloucester. Accepts.

SINNETT, CHAS. N., Harvey, N. D., to Edmore and Lawton. Accepts, and is at work.

SPARHAWK, WILLIS T., Wawona, Cal., to Villa Park. Accepts.

STOCKDALE, ALLEN A. (Meth.), Beachmont, Mass., accepts call to Berkeley Temple, Boston, to begin about the middle of December.

STRUTHERS, ALFRED L., S. Gardiner, Me., to Alfred. Accepts.

THIEME, KARL F. N., Enid, Okl., adds two German congregations to his field.

THOMLINSON, W. HOWARD, Terril, Io., to Preston. Accepts, to begin work Nov. 1.

VIEHE, PAUL G. (Lutheran, Princeton Sem.), to Chokio, Minn. Accepts, and is at work.

Ordinations and Installations

BARNES, STEPHEN G., i. South Ch., St. Johnsbury, Vt., Oct. 21. Sermon, Dr. F. L. Goodspeed; other parts, Rev. Messrs. J. K. Kilbourn, E. E. Grant, G. H. Cummings, E. M. Chapman and E. T. Fairbanks, D. D.

BARROW, EDW. F., o. and i. Zion Ch., Haverhill, Mass., Oct. 20. Sermon, Rev. G. H. Hubbard; other parts, Rev. Messrs. B. H. Weston, C. M. Clark, E. S. Stackpole, Chas. Clark and J. D. Dingwell.

DOCTOR KNEW

Had Tried It Himself.

The doctor who has tried Postum Food Coffee knows that it is an easy, certain and pleasant way out of the coffee habit and all of the ails following, and he prescribes it for his patients as did a physician of Prospertown, N. J. One of his patients says: "During the summer just passed I suffered terribly with a heavy feeling at the pit of my stomach and dizzy feelings in my head, and then a blindness would come over my eyes so I would have to sit down. I would get so nervous I could hardly control my feelings."

"Finally I spoke to our family physician about it and he asked if I drank much coffee, and mother told him that I did. He told me to immediately stop drinking coffee and drink Postum Food Coffee in its place, as he and his family had used Postum and found it a powerful re-builder and delicious food drink."

"I hesitated for a time, disliking the idea of having to give up my coffee, but finally I got a package and found it to be all the Dr. said. Since drinking the Postum in place of coffee my dizziness, blindness and nervousness are all gone, my bowels are regular and I am again well and strong. That is a short statement of what Postum has done for me." Name given by Postum Co., Battle Creek, Mich.

Look in each package for a copy of the famous little book, "The Road to Wellville."

BUSFIELD, T. E., i. N. Adams, Mass., Oct. 20. Sermon, Rev. R. W. Brokaw; other parts, Rev. Messrs. J. C. Wightman, T. C. Luce, J. E. Gregg, James H. Laird, G. W. Andrews, I. C. Smart, J. C. Tebbetts and Henry Hopkins, D. D.

DANA, SAM'L H., i. Phillips Ch., Exeter, N. H. Sermon, Pres. W. J. Tucker, D. D.; other parts, Rev. Messrs. W. L. Anderson, L. H. Thayer, B. W. Lockhart, D. D., Henry Hyde and E. Y. Hincks, D. D.

LUCE, FRANK L., i. Romsey Ch., Dorchester, Mass. Sermon, Rev. W. H. Albright, D. D.; other parts, Rev. W. R. Campbell and Arthur Little, D. D.

RAYMOND, FREDERICK W., i. Hamilton, N. Y., Oct. 20. Sermon, Rev. Shelton Bissell; other parts, Rev. Messrs. T. A. Waltrip, G. W. Raeburn, Duncan Stuart, C. W. Mason.

Resignations

ALCORN, WM. A., Doniphan, S. Platte and W. Hamilton, Neb.

BERLE, ADOLPH A., Union Park Ch., Chicago, Ill., to take effect Dec. 1.

BLISS, FRANCIS C., Amery, Wis.

CROWDIS, EDWIN G. (Ile.), S. Bend, Ind., to return to Hartford Sem. for further study.

MAXWELL, THOS., Ionia, Io.

NORTON, MILTON J., Immanuel Ch., St. Louis, Mo., to do post-graduate work at Oberlin.

OSGOOD, ROBT S., Mayflower Ch., Indianapolis, Ind.

RICHARDSON, DAVID A., Ladysmith, Wis.

SMITH, FRED'K C., Second Ch., Zanesville, O., after nearly seven years of service. He retires from active work for a season, retaining the same address.

STRUTHERS, ALFRED L., S. Gardiner, Me.

TINGLE, GEO. W., W. Burlington, Io.

TURNER, JOHN M., Rodney, Io., and gives his entire time to Castana.

WISSLER, HENRY L., Exira, Io.

Shared Supplies

COUCH, CHAS. H., First Ch., Zanesville, O., at Second Ch. for a time.

DICKINSON, CHAS. A., at Modesto, Cal., not Smyrna Park Ch., Ceres, as reported.

LYON, ELY C., at Villard and Hudson, Minn., for an indefinite period.

MARSH, GEO., at Valley Junction, Io., for three months, with a view to settlement.

Dismissions

FAIRBANKS, EDW. T., South Ch., St. Johnsbury, Vt., Oct. 21.

Churches Organized and Recognized

BASSETT, NEB., rec. 14 Oct., 25 members.

CLEVELAND, N. D., WIRT MEMORIAL CH., 6 Oct., 8 members. Dr. E. E. Martin, pastor.

DORCHESTER, MASS., ROMSEY CH., org. and rec. 22 Oct., 74 members. Rev. F. L. Luce, pastor.

MAY, IDA., PAHSIMAROI CH., 15 Sept. Rev. R. S. Nickerson, pastor.

PLYMOUTH, MASS., ITALIAN CH., rec. 24 Oct., 30 members. Rev. Enrico Rivoire, pastor.

Congregational Clubs

CONNECTICUT VALLEY Club, at East Ch., Ware, Mass., Sept. 29. Address by Dr. W. B. Forbush on The Education of Princes.

FOX RIVER Club, Oct. 27, at First Ch., Batavia, Ill. Addresses by Pres. J. E. Kirby on The White Problem in the Black Belt, and by Rev. W. B. Thorp on Oliver Cromwell. The general theme of the attractive postprandial program was Clothes, but, as the last sub-head was Beggars and the sentiment referred to a "moldy, moth-eaten coat," we suspect that the apparently frivolous topic led up to missions.

LINCOLN, NEB., at First Ch., Oct. 13. Dr. H. C. Herring talked brightly and sensibly on Congregationalism in Nebraska, suggesting that salaries of home missionaries be increased to not less than \$800 per year and parsonage, and that a central committee be appointed for the state to advise weak and needy churches. Rev. G. W. Mitchell outlined the history of Congregationalism in Education in Nebraska and presented a plan for endowing its four academies. Twenty new members were received.

LOWELL, MASS., at First Ch., Oct. 5. Organ recital was followed by an address by Dr. W. T. McElveen on Jonathan Edwards.

OMAHA, NEB., at St. Mary's Ave. Ch., Oct. 13. Address by Pres. W. F. Slocum of Colorado Coll. on Congregationalism in the West.

PROVIDENCE, R. I., Oct. 5. Lecture by Dr. W. E. Griffin on Japan in the Making and as a Modern Power.

SAN FRANCISCO Club, at First Ch., Oakland, Cal., Oct. 12. Theme, Are Congregationalists Living Up to Their Opportunities?

WASHINGTON, D. C., Oct. 19. Dr. N. M. Waters, Mr. L. L. Pierce, Rev. J. T. Stone and Justice D. J. Brewer told How to Reach Men. Music by Quartet of First Ch.

WORCESTER, MASS., Oct. 12. Theme, Modern Contributions of Science to Philanthropy and Religion. Sub-topics: Medicine and Surgery, Dr. A. M. Shattuck; Excavation and Biblical Interpretation, Rev. C. J. Hawkins; Educational Psychology, Prof. W. H. Burnham of Clark Univ.; Evolution, Dr. Daniel Merriman.

IS YOUR STOMACH ON A STRIKE?

There is Nothing to Prevent You Employing a Substitute to Do Its Work.

There is such a thing as forbearance ceasing to be a virtue even in the case of one's stomach. There is no question but that some stomachs will stand a great deal more wear and tear and abuse than others, but they all have their limit and when that limit is reached, the stomach must be reckoned with as sure as fate. The best way and really the only effective way to treat your stomach when it rebels is to employ a substitute to do its work. This will give the weakened and worn-out organ an opportunity to rest and regain its strength and health.

Stuart's Dyspepsia Tablets relieve the stomach of its work by taking up the work and doing it just as one set or shift of workmen relieves another. They actually digest the food in just the same manner and just the same time as the digestive fluids of a sound stomach do. In fact, when dissolved in the stomach, they are digestive fluids for they contain exactly the same constituents and elements as the gastric juice and other digestive fluids of the stomach. No matter what the condition of the stomach is, their work is just the same. They work in their own natural way without regard to surrounding conditions.

The stomach being thus relieved by Stuart's Dyspepsia Tablets, is restored and renewed by Nature and the rest of the human body does not suffer in the least by reason of its failure to perform its work.

A Wisconsin man says: "I suffered the pangs of dyspepsia for 10 years. I tried every known remedy with indifferent results until I was told of the remarkable cures of Stuart's Dyspepsia Tablets. I bought a box, began taking them and forgot I had a stomach. Three boxes cured me completely. I have had no trouble whatever for a year and have an appetite like a harvest hand and can eat anything that is set before me without fear of bad results."

Stuart's Dyspepsia Tablets are for sale by all druggists at 50 cents a box. The druggist never fails to have them in stock because the demand for them is so great and so pronounced that he cannot afford to be without them. People who could not get them of one druggist would go to another and would get in the habit of buying their other drugs there as well as their Stuart's Dyspepsia Tablets.



Massachusetts Monumental Co.

150 Nassau Street, New York.

We wish every one who thinks of purchasing a memorial to "SEND FOR OUR FREE BOOKLET." Designs and estimates cheerfully furnished free.

"Granite, Marble, Bronze."

J. S. Waterman & Sons,
FUNERAL UNDERTAKERS
and EMBALMERS,

2326 and 2328 Washington St.,
Adjoining Dudley St. Terminal.

Personal attention given to every detail. Chapel and other special rooms connected with establishment. Telephone, Roxbury 73 and 75.

If you ever buy any books, you cannot afford to be without the new Pilgrim Press Catalogue, which quotes low prices on all the popular books, religious and secular. Send a stamp and get one at the Congregational Bookstore, either at Boston or Chicago.

Essex Activities

A hopeful enterprise of the Massachusetts Home Missionary Society has resulted in the organization of Bethany Church, Gloucester. For several months Rev. R. M. Taft, an evangelist of the society, has conducted regular preaching services with a promising Sunday school in this hitherto unchurched part of the city in connection with his charge at West Gloucester. The society has wisely erected (at a cost of between \$2,000 and \$3,000) a comely, ample and well-appointed building, with Sunday school and social rooms, and Oct. 8, a council recognized the band of twenty-three believers as a regular Congregational church. It was a day of good things for this community, chiefly American born, among whom, heretofore, there has been great neglect of religious duties. The good will of surrounding families was manifest, as also the hearty co-operation of Trinity Congregational Church, whose members have furthered the enterprise in substantial ways. The Roman Catholic priest gave a new furnace as a token of his interest in the effort to evangelize this section of the city. The exceedingly felicitous labor of Mr. Taft had commended itself to this man of another communion, who thus has shown in an exceptional manner that he could look kindly beyond the confines of his own parish. Gifts of bell, organ, piano and pulpit furniture from friends, near and far, have been secured, and this latest church of our order in Essex South Conference begins its career with large promise of permanence and growth. In the recognition service Secretary Coit, Rev. R. P. Hibbard, Drs. S. H. Virgin and DeWitt S. Clark, and the local Unitarian pastor took part.

A flag pole was presented by J. J. Pew, Esq., from which the floating Stars and Stripes publish the loyalty of this congregation to American ideas of political and religious liberty.

In doing this sort of work the Home Missionary Society honors itself and the churches of the commonwealth. It also reflects great credit upon the efficient, tactful and many-sided missionary, Mr. Taft.

Maple Street Church, Danvers, brightened the dreariness of a stormy October Sunday by opening to public service its audience room, closed for several weeks for needed repairs and improvements. The walls have been tastefully redecorated, electric lights introduced, a birch floor has been laid, and the new upholstery makes this a most inviting place of worship. About \$2,300 have been expended. The pastor, Rev. R. A. McFadden, is doing noble and effective service for this church and the audiences listen with delight and profit to his vigorous preaching. He is already recognized as a valuable addition to the clerical force in Essex County, where each church takes laudable pride in securing "the best" minister.

PURITAN CONCLAVES

Essex Congregational Club had Judge Emmons of the Boston Police Commission for speaker at its October meeting, and a straightforward, enlightening tale he gave, as to means and methods of maintaining order and detecting crime in a great city. He seems happily to maintain the best ideals as to the rights of society to protect itself from adventurers and offenders who regard it as a fair quarry in which to prowl for victims. Such magistrates are a strong bulwark against the tides of rascality and iniquity which are constantly coming to our shores, or are incited by reckless spirits, born here, but alien in purpose and conduct. For this judge, who has the tender heart, but the ability to balance fairly conflicting conditions and the courage to render accordant decisions, the people have cause to be grateful and to pray he may long hold his office.

The thirty-eight churches of Essex South Conference anticipate its semi-annual meeting with much pleasure—and attend! So they did, Oct. 21, at Tabernacle Church, Salem, in abounding numbers. The new pastors, Nicholas Van der Pyl and L. W. Snell, came to the front and discussed, respectively, Missing Notes and New Notes in Modern Religious Life and Thought.

Miss De Busk of the Education Society told effectively of the results of our schools among the illiteracy and superstitions in New Mexico, and Dr. Judson Smith graphically pictured the Aims, Successes and Trials of the Foreign Missionary. Dr. A. H. Plumb and Thomas Weston, Esq., made impressive deliverances as to Expectations the Pews Might Properly Have of the Pulpit, while Rev. E. P. Hibbard and William Shaw gave pertinent and helpful suggestions as to How the Churches May Bind Young People More Firmly to Their Support.

One new church—Bethany of Gloucester—was admitted to the conference and the movement on the part of the West Peabody church for enlarged

building was approved by a collection and commended to the support of all the rest. LUKE.

Columbia University has fallen heir to a unique library—a collection of some 12,000 books on magic. The volumes are in many tongues from Chinese and Arabic to English and many are in manuscript. There are many portraits of famous magicians and some sixty worn and battered conjuror's wands. This romantic collection was made by Dr. S. R. Ellison, who has thoroughly catalogued it.

Accessions to Churches

Conf. Tot.		Conf. Tot.	
ALABAMA		MICHIGAN	
Dundee	— 12	Chassell	1 4
Hanceville	— 23	Clinton	3 5
CALIFORNIA		Detroit, Mount Hope	3 3
Berkeley, North	— 9	Dowagiac	7 13
First	6	Galesburg	3 7
Los Angeles, First	24	Lake Odessa	3 9
Niles	2 4	Lakeview	— 5
Oakl'd, Pilgrim	5 9	Muskegon, First	— 5
Plym'th Ave.	5 9	Ovid	7 12
Oroville	1 3	Vernon	3 3
Pasadena, Lake Ave.	— 6	MINNESOTA	
San Diego, First	15	Minneapolis, Linden	5 12
San Francisco, First	1 9	Hills	— 18
Bethlehem	— 24	Fifth Ave.	— 18
San Juan	4 5	Stewart	3 4
CONNECTICUT		St. Paul, Pacific	5 6
Huntington, First	— 12	NEBRASKA	
Waterbury	12	Bassett	— 25
GEORGIA		Newcastle	6 12
Atlanta, Berean	— 6	Taylor	2 5
Bibb City	7 13	NORTH DAKOTA	
Cochran	2 6	Cleveland	— 8
Columbus	— 3	Eureka	— 10
Demorest	— 4	Oberon	— 5
Doern	2 4	Pioneer, Ward Co.	— 5
Fort Valley	4 12	OHIO	
Hartwell	5 5	Berea	6 15
Lifsey	6 6	Cincinnati, Storrs	— 16
Mineral Bluff	— 8	Cleveland, Euclid	— 12
Ocee	— 8	Ave.	— 12
Oxford	10 11	Toledo, Washing-	6 30
Roberts	4 4	ton St.	— 3
Teagle	5 5	Wauseon	— 3
The Rock	2 4	OKLAHOMA	
ILLINOIS		Chicago, Green St.	3 9
Chicago, Green St.	3 9	Binger	5 6
First	— 5	El Reno	2 3
Summerdale	— 5	Enid	— 3
Pacific	2 4	Pt. Cobb	— 3
Bethany, Union	— 4	Medford	4 6
Park Manor	1 3	Meridian	— 5
North	18 22	Minneha	4 7
Grace	5 6	Oklahoma	2 5
South	— 6	Otter Creek	— 12
La Grange	— 13	Weatherford	1 10
Wheaton College	1 3	WISCONSIN	
IOWA		Centerville, Swedish	— 18
Centerville, Swedish	— 18	Broederville	— 20
Grand River	12 12	Buckwheat Ridge	— 17
Independence	18 18	Fern	— 20
Milford	5 3	New Chester	6 6
Monona	— 6	Waupun	— 4
Spencer	2 5	OTHER STATES	
Waterloo	2 17	Edgar, Ont.	— 10
MAINE		Index, Wn.	— 12
Lincoln	2 8	Kokoma, Ind.	— 7
Mexico	3 3	Lead, S. D.	— 86
MASSACHUSETTS		Nome, Alaska	— 6
Dalton	7 10	Spokane, Wn., West.	— 7
Dorchester, Romney	74	St. Petersburg, Fla.	— 6
Gloucester, Bethany	22	Williamsport, Pa.	— 116
Lawrence, South	4 8	Twenty-one churches	with less than three 16 32
Worcester, Pilgrim	1 6		
Conf., 252.	Tot., 1,030.		

ABOUT THAT COAT

You wear a coat. Why? To keep the cold out? No; to keep the warmth in. What of the body that has no warmth—the thin, poor body that lacks the healthy flesh and fat it needs?

For such we say that Scott's Emulsion provides the right kind of a coat. Why? Because Scott's Emulsion builds firm, solid flesh and supplies just enough fat to fill nature's requirements—no more. That means bodily warmth.

We'll send you a sample free upon request.
SCOTT & BOWNE, 409 Pearl Street, New York.

How to Be Cured.

WITHOUT PAIN.

Don't wait until you are a helpless invalid, for a seemingly simple case of hemorrhoids or piles may, if neglected, rapidly lead to worse. The unnatural formations become tumorous and permanent, and the inflammation grows until abscesses form; the disease burrows into the tissues, forming tubular growths which discharge pus; cancerous conditions and general gangrenous degeneration appear.

What is needed at the start, or at any stage, is something to soothe this inflammation, reduce the swelling and distension, and at the same time restore the diseased parts to normal condition. These three things are accomplished perfectly by the Pyramid Pile Cure. It checks all progress of the disease, and rapidly returns the affected parts to health, besides relieving at once the pain and fearful irritation.

"I began using Pyramid Pile Cure, and in order to make sure of a cure bought five packages; for the past six weeks I have not been troubled in the least, and I had been bothered for thirty-five years, and had spent more than fifty dollars for different remedies; this is the first permanent help I have had, and no one could feel more grateful than I do." L. M. Williams, Conneaut, O.

Pyramid Pile Cure is sold by druggists generally for fifty cents a package, and we urge all sufferers to write Pyramid Drug Co., Marshall, Mich., for their valuable little book describing the cause and cure of piles.

To California

You have thought of spending the winter in California for a long while, but you have told yourself that you did not have the time, that the expense was too great, that the trip was too long and uncomfortable.

If you can take or make time this winter, we can take care of the remainder of the proposition.

Listen! Every week we have personally conducted tourist excursions to California from Boston, Buffalo, Chicago and St. Louis. All of them go through Colorado, passing the grand Rocky Mountain scenery by daylight, and through Salt Lake City. This is the most interesting, comfortable and economical way of going.

Two interesting publications about California free on request.

P. S. EUSTIS, Pass Traffic Mgr.
CHICAGO

Educational

THE FISK TEACHERS' AGENCIES.
4 Ashburton Pl., Boston; 156 Fifth Ave., N. Y.; Washington; Chicago; Minneapolis; San Francisco; Los Angeles. Manual Free. EVERETT O. FISK & CO.

MAINE, BANGOR.

BANGOR THEOLOGICAL SEMINARY.

DAVID N. BEACH, President.

Full regular course in all departments, with additional instruction in New Testament Greek. Entrance Examination Thursday, Sept. 24, 1908, 9 A. M. For Catalogue or further information apply to Prof. C. A. BECKWITH, Bangor, Me.

MASSACHUSETTS, ANDOVER.

The Oldest Congregational Seminary,

ANDOVER,

began its 96th year Sept. 16, 1908.

For catalogue, map and views, fully descriptive of location, buildings, courses of study, lectureships, and special facilities,

Apply to Prof. C. O. DAY.

FOR all kinds of Church and Sunday School Records and Requisites, no matter when published, send to the Congregational Bookstores at Boston or Chicago.

In and Around New York

Plymouth Consolidates Its Missions

Plymouth Church has decided to give up the work of Bethel Mission, which has been maintained for years by the society, and to unite that mission with the Mayflower. Reasons given by Dr. Hillis, on behalf of the official boards, include the change of population in the Bethel neighborhood since the mission was established thirty-five years ago. Italians have come into the field and the former residents have gone to other sections of the city. The Bethel building needs from \$1,000 to \$5,000 worth of repairs, and, as the work grows less promising, it is felt that this amount might better go toward the Beecher Memorial Building. Naturally there is criticism of the action of the boards, many people being interested in the Bethel work, which was favorably regarded by Mr. Beecher. But the majority recognize the changed conditions and believe that the new action is intended to conserve the best interests of the work of Plymouth Church.

Activities at Central

Central Church, later in the year, will celebrate its fiftieth anniversary. This thriving organization, under the enthusiastic and efficient leadership of Dr. S. Parkes Cadman, has received over 500 members and increased its annual offerings by over \$10,000, all within two and one-half years. At its last communion there was a formal acceptance of a new memorial pulpit and Bible—the pastor taking for his morning text the sixth beatitude, which is carved upon the pulpit. It was an effective and memorable service; and pictures of the beautifully carved pulpit were distributed in the pews. Dr. Cadman aims during this anniversary year to perfect its various organizations—the Bible school receiving special attention. An enthusiastic and largely attended meeting of the league—Central's social organization—he addressed in the interest of wholesome reading. This active church, now the third largest Congregational church in the United States, has no associate pastor.

Congregational Club

At the New York Congregational Club Dr. Ward presided for the first time since his election to the presidency, and signed a telegram sent to Dr. Lyman, chairman of the Congregational Rally then in session in Brooklyn, expressing the courtesies of the New York Club. Dr. Charles Cuthbert Hall of Union Seminary related experiences of his recent trip to India and other points in the far East.

C. N. A.

BUSY DOCTOR

Sometimes Overlooks a Point.

The physician is such a busy man that he sometimes overlooks a valuable point to which his attention may be called by an intelligent patient who is a thinker.

"About a year ago my attention was called to Grape-Nuts by one of my patients," says a physician of Cincinnati.

"At the time my own health was bad and I was pretty well run down but I saw in a minute that the theories behind Grape-Nuts were perfect and if the food was all that was claimed for it it was a perfect food so I commenced to use Grape-Nuts with warm milk twice a day and in a short time began to improve in every way and I am now much stronger, feel 50 per cent. better and weigh more than I ever did in my life.

"I know that all of this good is due to Grape-Nuts and I am firmly convinced that the claims made for the food are true. I have recommended and still recommend the food to a great many of my patients with splendid results and in some cases the improvement of patients on this fine food has been wonderful.

"As a brain and nerve food, in fact as a general food, Grape-Nuts stands alone." Name given by Postum Co., Battle Creek, Mich.

Look in each package for a copy of the famous little book, "The Road to Wellville."

The Daily Portion

THE HANDBOOK BIBLE READINGS

BY ISAAC OGDEN RANKIN

Nov. 1, Sunday. *To God's Beloved.*—Rom. 1: 1-7.

This greeting is full of wonders. How did Saul, the proud Jerusalem Pharisee, come to be the bondservant of a Galilean peasant? Whence came the elements of this good tidings which he calls "the faith"? Why is "for his name's sake" so gloriously effective as a motive? He who will ask himself these questions seriously will come close to the old enthusiasm of personal love which made the triumphs of the gospel possible. "Beloved of God, called to be saints"—this is no accidental collocation. Prudence is not the motive to holiness, though prudence points that way. The motive to holiness is God's love to man in Christ. The love of God to you is a call to righteous life.

Nov. 2. *The Power unto Salvation.*—Rom. 1: 8-17.

In Paul's idea, faith is the power of a growing righteousness. Salvation is holiness. The good tidings are the pledge of a deliverance from acts and thoughts and words of sin. The saved man is the man who has ceased to sin. But Christ puts and keeps us in the way which leads towards this perfected holiness. We are safe when we commit our way to Christ and walk with him, because he will bring it to pass. Note Paul's delight in the faith of the most conspicuous of the churches and his desire to have a part in its life. His prayer was answered, but not as he expected.

Nov. 3. *The Witness of Conscience.*—Rom. 1: 18-25.

The voice of God speaks through conscience, but conscience is not the voice of God or the revealer of a perfect righteousness. It leads upward, but not all at once, for it is a part of the man's own nature. The unspeakable immoralities of the old religion were in the mind of Paul. Its gods were made in the image of the lower thought of man.

Nov. 4. *No Respect of Persons.*—Rom. 2: 1-16.

Read the list of wickednesses in chapter 1: 29-31 and note that Paul, of whom we too often think only as a theologian, was before all else intent on practical righteousness. There is an impatient, almost a contemptuous tone in his treatment of men who do such things and think that they have some wholly external claim on God. Christ speaks in the same way—the privilege of the scribes and Pharisees is no privilege with God. Out of our wealthy houses and our educated family there is a door that leads to hell as well as heaven.

Nov. 5. *Righteousness Through Faith.*—Rom. 3: 19-30.

Here is Paul's illuminating phrase, the central figure of his imagery—"accounted righteous," "justified." Those who are in the way are measured by their goal. Christ has attained: we are attaining; Christ makes us one with himself in destiny that we may grow into unity with himself in holiness.

Nov. 6. *Peace with God.*—Rom. 5: 1-11.

Keep in mind Paul's two fundamental truths, that salvation is righteousness and that we are by anticipation accounted righteous because we are joined to Christ by faith. On the side of God, then, there can be no troubling of our peace. Here is the measure of God's love—Christ died for the ungodly. Self-conceit can never even guess at the love of Christ.

Nov. 7. *The Free Gift.*—Rom. 5: 12-21.

One need not build an elaborate theology upon it to appreciate this comparison between the first man, who was a man by his knowledge of a moral law which he transgressed, and the Redeemer, the first man of the new and righteous race. Hold fast to the thought that Christ is the gift of God for a new beginning, that from him dates a new creation and in him a new life for the world begins.

THE VALUE OF CHARCOAL.

Few People Know How Useful It Is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary, great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

COLD FEET

are banished. Warm feet induce sleep. The most comfortable thing you ever put foot into is

McFarlan's
Slumber Slipper

Will keep the ankles warm. Worn in bed and out. Made of a handsome fleece-lined knit fabric; tops beautifully embroidered with silk. Dainty colorings. Send size of shoe.

TWO PAIRS FOR 25c.—POSTPAID
Different sizes if desired. For men, women, children
McFARLAN MILLS, 74 Harvey Av. Amsterdam, N.Y.

OPIUM MORPHINE and LIQUOR

Habits Cured. Sanatorium Established 1875. Thousands having failed elsewhere have been cured by us. Treatment can be taken at home. Write The Dr. J. L. Stephens Co., Dept. 63, Lebanon, Ohio.

CHILLS AND DOCTORS' BILLS
Painkiller
CURES THEM ALL

CANCER CURED

Dr. B. F. Bye's Oils for cancers and tumors are a painless cure. Most cases are treated at home. Send for book telling what wonderful things are being done. Gives instant relief from pain. Address Dr. B. F. BYE, 300 N. 11th St., Indianapolis, Ind.

ORIENTAL TOURS

Sailing Jan. 16 and Feb. 13, 1904, by White Star Line direct to Alexandria.
Egypt in February, Palestine in March, Turkey and Greece in April.

Gibraltar

Algiers

Genoa and Naples

EGYPT

Cairo

Three Weeks on
the Nile

Luxor Assuan



BETHLEHEM

PALESTINE

Jerusalem and Vicinity

Nazareth

Sea of Galilee

Damascus

TURKEY

Smyrna

Constantinople

GREECE

Athens Corinth

These will be our fifth series of annual Spring Oriental Tours. They will be under the personal charge of Dr. H. W. Dunning, late Instructor in Semitic Languages in Yale University. Experience in travel and knowledge of Oriental countries enable us to plan and furnish the best tour.

Our preliminary and general announcements for 1904 are now ready. Spring tour to Italy, Switzerland, Paris and London, sailing April 9. Two Summer parties, one similar to the Spring tour and the other to Paris, Switzerland, Munich, Vienna, Berlin and Holland. Coaching tour through England and Scotland. NORTH CAPE TOUR to Norway, Sweden, Russia, Germany and Denmark. Around the world tours, going east and going west in the fall of 1904.

We make arrangements for independent tours and for families and private parties. Lists of books for travelers. Special Maps of Europe, etc.

SEND FOR ITINERARIES AND CIRCULARS

H. W. DUNNING & CO., 106 Congregational House, Boston, Mass.



STEAMER

30 DAYS' CRUISE ... TO ... WEST INDIES

Via S. S. PRINCE ARTHUR

Of the Dominion Atlantic Ry. Line

Leaving Boston January 16th Next

Via PHILADELPHIA.

Rates \$100.00 to \$250.00 per Berth

According to Location.

For all information, illustrated prospectus (mailed free),
giving rates, etc., apply at company's City Office.

228 Washington St., 305 & 290 Washington St., and 9 State St., or write to

F. H. ARMSTRONG, G. P. A., Kentville, N. S.
J. F. MASTERS, 228 Washington St., Boston.

Shepard, Norwell Co.

Winter Street and Temple Place, Boston

Blanket Department

ALL-WOOL BLANKETS, 140 pairs,
in handsome borders, made to retail at
\$5.50 pair; also about 40 pairs of fine
California Blankets, all blue borders,
price on this lot 4.29 a pair.

OUR "GOLDEN FLEECE"
BLANKETS are the best value offered
in America at the price; they come in
4 sizes.

10-4 size at 4.50 pair.

11-4 size at 5.00 pair.

12-4 size at 6.00 pair.

Also a special size made expressly for
brass and iron beds, 63 x 90, at 5.00 pair.

Shepard, Norwell Co.

Winter Street and Temple Place, Boston